

APR 2 1915

DETROIT

AMERICA

A CATHOLIC REVIEW OF THE WEEK

VOL. XII, No. 25
WHOLE No. 312

APRIL 3, 1915

{ PRICE 10 CENTS
\$3.00 A YEAR

CHRONICLE

The War: Bulletin, Mar. 23, p. m.-Mar. 30, a. m.—Poland—Results of Fall of Przemyśl—The Carpathians—Italy's Intentions—Other Items. Austria-Hungary: Austria and the Vatican. France: France and Vocations—Court-Martial of Lieut.-Col. Desclaux. Germany: War Loan, Prisoners—Great Britain: Items of Interest. Ireland: St. Patrick's Day Events—The Government and National Volunteers. Mexico: More Blood and Confusion....605-608

TOPICS OF INTEREST

The Death Penalty in America—Chasing Rainbows—Catholics' "Divided Allegiance"—Our First Constitutional Assembly—The Liturgy of Easter—Paris in War Time—A Happy Failure. 609-616

COMMUNICATIONS

Whither Indeed?—The Extent of Bigotry—Prohibition—Catholics in the Y. M. C. A.—

Literature for Converts—For Protestants' Consideration—Why Prefer Catholic Colleges? 616-621

EDITORIALS

Telegram from Mexico—Black and White—The Catholic World's Jubilee—A Silly Protest—Lessons in Decency—The Cost of "Success"—A Wretched Crime—Broad or Narrow?...622-625

LITERATURE

A Fallen Angel.

REVIEWS: A Playmate of Philip II—King Albert's Book—Are We Ready?—Angela's Business—Just Stories.

BOOKS AND AUTHORS: February's Six "Best Sellers"—"American Catholic Who's Who"—Another Breviary—"Kitchener, Organizer of Victory"—"The Layman Revato"—"The World Crisis and the Way to Peace"—"The Origins of the War"—"A History of the Commandments

of the Church"—"The Columbiad"—"A Platonick Discourse Upon Love"—"Chemistry of Common Things."

BOOKS RECEIVED.....625-629

EDUCATION

From Sixty to Six Hundred.....629, 630

SOCIOLOGY

A Grim Fairy Tale.....630, 631

NOTE AND COMMENT

Public Appropriations for Catholic Institutions in Massachusetts—A Righteous District Attorney—John Burroughs' Creed—Protestant Missionary Calumnies in the Philippines—A United Christianity Can End the War—Rev. Dr. McKim's Idea of Press Censorship.....631, 632

CHRONICLE

The War.—In Belgium and France the engagements which have taken place have not been of such a character as to exert any immediate influence on the prospects of

either side. The Belgians seem to have made some slight progress along the Yser, but the British and the French have been at a standstill. On the Lorette heights, in the Champagne district, north of Verdun, in Lorraine and Alsace there has been fighting, but it has been less sanguinary than heretofore, and has had only inappreciable results. The one success by the Allies which has an important strategic value is the capture of the top of Hartmannsweiler Kopf, in the Vosges, a position for which the French have been fighting desperately for many weeks.

Neither has there been any critical alteration in the state of affairs in Poland. The Russian occupation of Memel has been of brief duration, lasting only two days.

Poland The city is again in the hands of the Germans, who are exacting reprisals for the looting done by the Russians.

It would appear that the bombardment of Ossowetz has failed; and that the Russians have resumed the offensive, especially in the district north of Pryasnysh; but beyond this there is nothing of importance to record, except a general activity on the part of the Russians on all their lines.

The event which has been uppermost in every one's mind during the week has been the fall of Przemyśl and its consequences. Undoubtedly it has been a very severe

Results of Fall of Przemyśl loss to Austria, and may lead to sweeping modifications of the situation in Galicia. While the fortress

held out it was a constant menace to the Russian move-

ments, both toward the Carpathians and in the direction of Cracow. In addition, therefore, to the fact that a Russian army of perhaps 120,000 men, together with many heavy guns, is now free to be used at other points, there is the other fact that the Russians have no longer to fear an enemy in the rear, and have greatly strengthened their hold on Galicia. The story of the siege which, with the slight interruption of several weeks, lasted six months, has given much glory to both besiegers and besieged. The Russians have displayed both courage and military prowess; while the Austrians, with their commander, have won the admiration of the world for their dogged persistence in the face of famine, disease and death. The reason for the capitulation is said to have been the immediate prospect of starvation. The siege of Przemyśl will go down in history as one of the great achievements of the war.

The immediate consequence of the capitulation of the fortress has not been, as was predicted, an advance by the Russians on Cracow, but a renewal of the attempt to cross the Carpathians and invade

The Carpathians Hungary. Continuous fighting of a severe character has been going on ever since March 23 between Dukla and the Uzsok pass, with the Russians on the offensive. Its results are still in doubt. The Austrians state in official dispatches that the Russian attacks have "miscarried," and with heavy losses. The Russians, on the other hand, claim that they have crossed the Galician border and will soon be on the plains of Hungary. Their account of the situation is circumstantial, and states that the battle which is being fought on a front of 120 miles, in spite of large Austrian reinforcements, is altogether in favor of the Russians. According to reports from Petrograd, the Russian right wing is moving around the Austrian left toward Bart-

field, in Hungary; the Russian center has got possession of the Lupkow pass with scarcely a struggle; while the Russian left, after days of terrific fighting, has forced back the Austrian right at the Uzsok pass. With regard to Bukowina there is the same uncertainty. Russia claims victories, while Austria states that the Russians have been driven beyond the frontier. This much, however, is clear, that the Austrians are maintaining their line along the river Pruth, and are still in possession of Czernowitz. In western Galicia also, and in southern Poland, the Austrians are holding firm along the rivers Dunajec and Nida.

Despite many rumors of Italy's early entrance into the war, her real intentions remain as cryptic as ever. It is certain that she has made ready for that step and that

her preparations are now complete.

Italy's Intentions Large extensions to her hospital equipment, the accumulation of food and military supplies, the mobilization of a considerable portion of the army, the recalling of reserves from foreign countries, all of which are facts, would seem to point to her entrance into hostilities. On the other hand, the pronouncements of the Government have been interpreted to mean that Italy, while taking no chances of disaster such as might arise from a state of unreadiness, is bent on remaining neutral. Austria apparently looks on Italy's attitude with a good deal of distrust, and is also taking measures to meet any eventuality. It is reported that the ground has been cleared, trenches dug, and an army stationed at Triest. What the outcome will be, even those in Rome find it impossible to say.

No progress has been made by the allied fleet in the Dardanelles. Operations against the forts have been of a desultory character without decisive results. The announcement, however, has been made

Other Items that the attack will be resumed on a large scale as soon as preparations

have been completed for a concerted movement by both land and sea. According to a report, pronounced false by the Turks, the situation in the Urumiah missions is desperate. The Turks are accused of atrocities. Already 20,000 Christians are said to be slain or missing.

Austria-Hungary.—Referring to the desires of the Holy Father for peace, *Die Information* of Vienna says that the wishes of the Vatican have nowhere found a

Austria and the Vatican warmer response than in Austria, both on the part of the Emperor and the people. The writer considers

this the more remarkable since he maintains that the success of the war has hitherto been signally on the side of Germany and the Double Monarchy, and that the future promises no less well for them. But the Vatican's call, to be effective, "must be heeded and respected by all parties." Of Austria-Hungary he declares:

The Austro-Hungarian Monarchy will remain faithful to her oldest and holiest traditions if in war as in peace she gives

heed to the mission and authority of the Holy See. The present Holy Father will realize, as a confirmation of an often established truth, that the Hapsburg realm is part of his strongest supports and is his indestructible stay. Ruled by a Catholic dynasty and obeying the teachings of the Church, the Monarchy keeps in view those high aims whose fulfilment implies not only the welfare of the realm and people, but likewise of the Church and the Holy See.

Germany, too, he believes, will be able to appreciate the noble intentions of the Vatican in the present supreme crisis of nations.

France.—It is announced in *La Croix* that the total number of ecclesiastics and Brothers who have been called to leave parishes, convents, missions, colleges and seminaries for the army is some thirty thousand. The paper then draws the following reflections:

France and Vocations

How many of these have already fallen victims to their devotion and their heroism; how many parishes are without pastors; how many missions deprived of missionaries? Yet in the meantime, more than ever, under the spell of a religious revival, the harvest of souls is ripening and turning golden. But, alas! when the war is over, will the Father of the household have laborers enough to send for the harvesting?

It therefore calls upon the faithful to foster and make possible the development of new vocations by doing all in their power to contribute to the preparatory schools for this purpose. Some of the priests devoted to this work are at present conducting classes in Luxembourg and Belgium. What better way, asks the writer, to draw down blessings upon husbands, sons and brothers fighting at the front, than to contribute to the support of future priests and missionaries? Here doubtless will be one of the greatest questions facing Catholic France when the war has been concluded. It is wise indeed to make provision even at the present moment when other calls are so insistent.

On March 22 the court-martial of Paymaster Lieut.-Col. Desclaux, a follower of Caillaux, was begun. He was accused, together with six supposed accomplices, of stealing and selling army supplies.

Court-Martial of Lieut.-Col. Desclaux One of the principal figures in the trial was Mme. Bechoff, who was said to have been an accomplice and to whom food had been sent from the front by Desclaux. She claimed it was used for an ambulance and not for her house. Desclaux pleaded that he had done only what every one else was doing. He was unable to explain why he drew five francs a day for his orderly's food and also drew food and rations for the same person. On March 25 he was found guilty and was sentenced to seven years' solitary confinement and to military degradation: he was, moreover, deprived of the right to wear the Legion of Honor decoration.

Germany.—The event overshadowing all others in importance is the raising of the second gigantic war loan,

which greatly surpasses the subscription to the first.

War Loan, Prisoners "With two war loans totaling \$3,000,000,000 we exceed England by \$1,000,000,000," said Dr. von Helfferich

in the Reichstag. "This proves the unbreakable financial and economic strength of Germany and the determined resolution to hold out to the end." Enormous loans have been made by business houses, corporations, labor unions and organizations of every kind. Thus the Reiffeisen Societies of the Rhineland, an institution founded for the farming population, contributed eight and a half million marks to the second loan while they had given no more than two and a half millions to the first. By March 26 the total of subscriptions had already reached 9,060,000,000 marks, without counting the contributions made by the soldiers in the field. The Emperor, writing from his army headquarters, declared himself proud to be "the first servant of such a nation." The following is in part his message:

In the fact that the second war loan exceeds all expectations and was unparalleled in financial history, I perceive a manifestation of a will to conquer which is prepared for all sacrifices, all exertions, and a confidence of victory among the German people who are relying upon God. I extend my imperial thanks to all who contributed to this great success.

The successful raising of the first great war loan was described as equivalent to a victory. The second is spoken of by the Emperor, as "the victory of those at home." The number of prisoners in Germany just now officially announced is unprecedented. It has already risen to twice that recorded for the war of 1870 and totals 801,000 men besides 9,000 officers. The number of prisoners said to have been taken during the entire Franco-Prussian war, from 1870 to 1871, was 383,000.

Great Britain.—The determination to carry on the war to the bitter end apparently grows stronger each day. The temper of the people is shown by the way in which they met the remarks of the

Items of Interest headmaster of Eton, who is reported to have suggested that England should give Germany a chance to save itself "from its own vindictiveness," adding that any proposal to internationalize the Kiel Canal should be accompanied by a promise to internationalize Gibraltar. In answer to angry criticism the headmaster repudiated pro-Germanism, and his secretary announced that the words about Gibraltar were an illustration, and were not to be taken literally. The *Globe* stigmatizes the illustration as "pernicious nonsense, of which the head of a great public school should be ashamed." The *Pall Mall Gazette* writes in comment:

We can not help saying that he has done a very mischievous thing; he has joined himself with those who are, in truth, enemies unto peace. We are not going to shout "pro-German" at him or indulge in any such vulgarity. We no more doubt the purity of his patriotism than we do our own, but we are at a loss to understand his failure to realize that there is a long and stern business to be done and ineffable wrongs to be righted

before we can speak of conciliation and renewed friendship with the German people. He speaks to us in the name of Christianity. Has he forgotten that Christ Himself was constrained to use the scourge of knotted cords?

The labor difficulties have made good progress toward a definite solution. The acts by which the Government was impowered to take over factories producing war materials, and others also for the purpose of converting them to the manufacture of munitions of war, have met with approval. The socialists consider the venture a vindication of one of their principles; the people at large feel that it will hasten the end of the war. These radical measures were due principally to labor difficulties which had been hindering the manufacture and transportation of army supplies. Apparently these difficulties were somewhat disconcerting. Besides addressing a branch of the Dockers' Union in vigorous language, Kitchener sent a letter to the secretary of the union, in which he said:

I feel sure that these men hardly realize that their action in thus congesting the docks and delaying the munitions of war and food required for our men at the front is having a very serious and dangerous effect and must be stopped. . . .

If this appeal has no effect, I shall have to consider what steps are to be taken to insure that what is required at Liverpool shall be done.

Dispatches of March 26 indicate that at first the letter did not have full effect, for 2,000 Mersey dock laborers announced that they would take the week-end holiday. This was one of the Government's objections. Dispatches of March 27 announced a better turn. The unions are acquitted of any complicity in the quarrel. The *Times* insists that the Clyde strike was not their fault, and praises them for their loyalty. According to report the discontent is confined to 10 per cent. of the men acting in defiance of the unions. That British trade has suffered considerably by the war is apparent from these words of the *Times*:

An enormous quantity of shipping, amounting in the aggregate to many millions of tons, has been withdrawn in one way or another from the world's carrying trade. Many ships have been sunk; many more have been interned in our own, in enemy and neutral ports; and others, particularly large cargo ships, have been withdrawn for military purposes. The deficiency so produced is far too great to be made good by any means whatever.

If the press reflects popular opinion, the progress of the war is satisfactory to the people. Here and there is heard a jarring note. One paper calls for conscription; the *Times* lashes the Government for any lack of interest that may exist, asserting:

They have never ceased to treat the public like whimpering children, and from the most unworthy and mistaken fears they have constantly failed to take the public into their confidence when they might have done so without the least injury to military necessities.

In general the attitude of the press toward the United States is reasonable. The "Thunderer" discusses points of differences calmly; as usual, the *Spectator* rises to

sublime heights of self-righteousness and reads the President a lesson on his silence about the moral issues involved in the treatment of Belgium. The President is in a "perfectly hopeless position," his attitude is a "tragedy," the verdict about him will be "that of Tacitus on the Roman Emperor," and so on.

Ireland.—The panegyric of St. Patrick was preached and the rosary recited in Gaelic in most of the Dublin churches, and to a large extent throughout the country.

*St. Patrick's
Day Events*

Gaelic celebrations, in which national, religious and military organizations of all varieties combined, were held in many centers, and collections were taken up for the "Language Fund." Dr. Douglas Hyde, speaking at a great "Language Meeting" in Dundalk, said they had at length awakened the conscience of the people to the fact that the anglicization into which they were slipping spelled national extinction, and that their native language and traditions were the surest bulwark against imported irreligion and indecency and foreign inanities. The political lull occasioned by the war gave a splendid opportunity to the Gaelic League, the one All-Ireland movement which had room for every section and party. In London Mr. Redmond held a reception, at which Cardinal Bourne, after saying that the Irish leader and his colleagues did all in their power to secure adequate treatment in the matter of navy chaplains, announced that the number of Catholic chaplains appointed for war duty would soon total fourteen. A conference, at which Bishop Sheehan of Waterford represented the Irish Prelates, was determining what proportion the Catholic chaplains should bear to the 223 commissioned Protestant chaplains.

Speaking at Manchester, Mr. Redmond stated that the offer he had made to Mr. Asquith in August in behalf of the National Volunteers to undertake the defence of

*The Government and
National Volunteers*

Ireland, had not been accepted, and that the promise made by Mr. Asquith and the Government to provide equipment and organizing facilities for the Volunteers had not been kept. He repeated the offer and urged the fulfilment of the promise, for the Ulster and the National Volunteers alike; and now that Irishmen were fighting so bravely in defence of the Empire he saw no military or constitutional reason why they should not be entrusted with the defence of their own nation. The fact that captures have been made of arms and ammunition, and people have been arrested for sedition in various parts of the country, would explain the Government's hesitancy. The withdrawal of all monies for Land Purchase, even from the Congested Districts Board, has caused much dissatisfaction.

Mexico.—The country still presents a scene of "confusion worse confounded." Everything is upside down. A letter published in the New York *Sun* of March 28

*More Blood
and Confusion*

shows that finances are in a hopeless tangle. There is no metallic money of any kind in circulation: even the copper centavos have disappeared: three factions are issuing paper currency; some of this is engraved, the rest consists of cardboard slips not unlike car tickets. Each faction as it gains control, declares the currency of the other factions counterfeit and void. Money good to-day is bad to-morrow. Thus confusion is piled on confusion. The writer says:

All building operations have ceased excepting necessary repairs or those of the foreigners with more money than discretion. Large sections of the country have been either wholly or partly isolated for years, and this isolation varies like a weather-vane as the different factions pass over the country. . . . There appears nothing encouraging on the horizon, and the better class of Mexicans who still remain are so discouraged as to unite with others in crying: "How long, O Lord, how long!"

The *Mexican Herald* of March 3 finishes the picture this way:

I. W. W. PARADE.

The manifestants gathered in the *Casa del Obrero Mundial*, in calle de San Juan de Letram, about 7 o'clock in the evening. At the head of the parade were the leaders of the *Casa del Obrero* (the I. W. W.), in an automobile carrying a red flag. The automobile was escorted by several armed men. . . .

At the corner of Bolivar and 16 de Septiembre, Rosendo Salazar, one of the leaders of the *Casa del Obrero*, addressed the crowd, saying, in part, that the occasion had arrived to demonstrate to the world that the Mexican laborers, conscious of their rights, have raised the red flag of social revolution against the wealthy, the clergy, those who have exploited the laborers. To defend these ideals the members of the *Casa del Obrero* are going to the battlefield, the speaker added.

FRENCH REVOLUTION HELD UP.

The oration ended by the speaker stating that now was the proper time to go into Catholic churches and demolish the statues of Christ, whom fanatics titled God of the Universe. Salazar added that Mexican workmen, following the example of the French, must start a social revolution and establish guillotines in every plaza to punish all enemies of the laboring classes. Salazar was applauded at the end of his address. . . .

The red banners, carried at the head of the procession, had printed in black letters: "Federation of Workingmen and Employees in General of the Tramways and Light and Power Companies. Health and Social Revolution."

Under date of March 2 the same paper says with this heading, "I. W. W. Leaders Expect Total Enlistments to Reach 26,000":

About 3,000 laborers, belonging to unions affiliated to the *Casa del Obrero Mundial* (local branch of the Industrial Workers of the World), have enlisted in the military corps being organized to support the Constitutionalist movement. Recruiting offices established in the building of the *Casa del Obrero*, in Calle de San Juan de Letran and other points here, continue recruiting laborers.

The workmen are enlisted in conformity with the agreement recently reached in Vera Cruz between Lic. Rafael Zubaran Capmany, minister of *gobernacion* in General Venustiano Carranza's cabinet, and the committee representing the unions affiliated to the *Casa del Obrero*.

Such the Constitutionalist's cause; it is no worse than Villa's.

TOPICS OF INTEREST

The Death Penalty in America

AS I said in a preceding article in AMERICA there is a rather strong movement for the abolition of the death penalty in New York and certain other States of the Union. It is claimed, and sometimes very emphatically, that the fear of punishment by death does not restrain from crime, and frequent reference is made to the fact that when every felony was punishable by death, crime was not obliterated. Apparently it is forgotten that the execution of the law was very lax, that most people who committed these crimes escaped and that every criminal in intention thought himself one of the lucky ones who would not be punished. Under such conditions it does not matter what penalties are attached to the violation of law. Men will take the risk because nearly every one is confident of escape. The gambling spirit in man prompts him to take chances at least.

There is no need, however, to go back to the Middle Ages for experiences with capital punishment. We have them in abundance in our own time. The Civic Alliance of Massachusetts which, according to its Constitution (Art. II), has for its object "the support of civic righteousness by moral and spiritual education, and especially the securing of the defence and enforcement of good laws and the prevention, amendment or repeal of objectionable legislation," has just published a *Bulletin* (Vol. II, No. 1) together with a special appeal to the committee on Judiciary of the New York Legislature with regard to this subject. As the discussion of the death penalty and its possible abolition is likely to come up in other parts of this country besides New York, where it is still before the Legislature, and as many Catholics will desire to know some of the facts in the matter, so as to be able to cite them for the benefit of sentimentalists who make exaggerated claims as to the benefit of mercy for hardened criminals and the injustice of punishment of nearly all kinds, it is well worth while to have some data of the Massachusetts Alliance at hand.

To go no farther than New England, that portion of the country seems to present a very striking illustration of the significance of capital punishment and of the danger of abolishing it. Maine and Rhode Island, two rather widely separated States within the province, whose populations are not in any way different from those of the other New England States, abolished capital punishment a generation ago, substituting life imprisonment in its stead. From 1900 to 1910 there were fifty-six murders in these two States, while in the three States of Connecticut, Vermont and Massachusetts during the same period there were thirty-six murders in a population four times greater than the population of Rhode Island and Maine. That is to say, one and a half as many murders occurred in a population one-fourth the

size, the death penalty not existing where the high murder rate obtained. Sentimental Rhode Island found that it was entirely too dangerous to have the death penalty completely abolished, so it was restored for such as commit murder in an attempt to break out of prison. This was a confession of the deterrent effect of the death penalty, and was, of course, meant as a protection for the keepers of men already under sentence of life imprisonment for murder.

A number of the Western States have experimented with the abolition of the death penalty in such a way that one of our American statesmen once said that we might very well permit them to experiment on the body politic and reap advantage from the knowledge thus secured. Iowa abolished the death penalty in 1872, and the number of murders increased to such an alarming extent that four years later the death penalty was restored. Michigan abolished the death penalty some forty years ago, and notwithstanding the well-directed efforts of conservatives, it has been impossible to put the law for capital punishment on the statute books again, though there has been an increase in the number of murders of 2,500 per cent. In Colorado the death penalty was abrogated in 1899, and the result was a great increase in the number of murders. Finally, the people took the law into their own hands and an appeal to lynch law was made in certain cases. In one instance a murderer was burned at the stake after oil had been poured over his body and the match applied by the father of the murdered girl. The horrified people of the State reenacted the death penalty after three years of abeyance and are now satisfied to have the old law.

Still more recently, in 1913, the State of Washington, the great experimenter in governmental processes, repealed the capital punishment law. The result proved very unsatisfactory, however, and in the present month, March, 1915, a new bill to restore the death penalty has passed the Senate with a large majority, and is to be enacted into law.

Unfortunately in many places where the death penalty is on the statute books, the administration of law is so lax that most of its effect is lost. The difference in this regard between England and the United States is very striking, and as a consequence the contrast of the statistics of murders in the two countries is very great. In Chicago during last year (1914) there were 262 murders in a population of less than two million and a half, while in London there were only thirty-six murders in a population of over seven millions and a quarter. More than seven times as many murders occurred in a population less than one-third as great. The number of robberies and assaults involving danger of death in the two cities in the same year is, if possible, more striking. The number of such felonies in Chicago during 1914 was 1,022, while in London it was only 78. This is not because the criminal classes are less numerous in London, for the number of burglaries—in the perpetration of which there

is less likelihood of murder—is about the same in both cities. The death penalty evidently has a great deterrent effect in England because it is promptly put into literal execution.

The contrast between Italy and England is amazing. Italy has had no capital punishment for over thirty years, but only solitary confinement, which is surely an awful thing to contemplate. In 1905 the number of homicides in Italy was 105 per million of population; in England in the same year the number of homicides was 27 per million.

On the question of the humanity of capital punishment the *Bulletin* of the Massachusetts Civic Alliance for February, 1915, says that the enemies of capital punishment are proclaiming that the death penalty is founded on vengeance. The *Bulletin* reminds them, however, that this objection was answered many years ago by the great jurist, Daniel Webster, who, in one of his speeches declared, "The criminal law is not founded on a principle of vengeance. It does not punish that it may inflict suffering. The humanity of law feels and regrets every pain it causes, every hour of restraint it imposes, and more deeply still every life it forfeits. It seeks to deter from crime by the example of punishment. . . . It restrains the liberty of the few offenders, that the many who do not offend may enjoy their own liberty. It forfeits the life of the murderer, that other murders may not be committed. . . . When the guilty, therefore, are not punished the law so far fails of its purpose; the safety of the innocent is so far endangered."

As we suggested in the last article in *AMERICA* a great deal of the sentimentality that finds it so hard to punish criminals by death is due to the decrease of belief in immortality. To take a man's life if there is no hereafter is indeed a serious thing; it is annihilation; but if the taking of life gives him an opportunity to begin another existence properly, then it is but a passing incident. It is indeed hard to understand that while war with its harvest of death is a duty, the taking of human life nobly and with dignity as a punishment, for its deterrent effects, should seem inhuman.

JAMES J. WALSH, M.D.

Chasing Rainbows

A CATHOLIC daily is highly desirable. No one questions that. A well edited, live metropolitan newspaper with wide circulation: a militant journal, ready to conduct a crusade when a crusade is necessary, prepared to denounce when evil men or measures appear; a paper without political or financial entanglements that would crystallize Catholic sentiment and aid in every good work, surely this is a goal worth striving for. But is it feasible, is such a paper possible under present conditions? That is the question.

To begin with, newspapers cost money. The New York *World*, morning and evening editions, was appraised at \$3,016,455 after the death of Joseph Pulitzer,

while the *Sun* was valued at \$2,415,000 in 1912. It is understood that Frank A. Munsey paid \$1,000,000 when he bought the New York *Press* about two years ago. A newspaper's expenses are very heavy; its income is derived very largely from advertising. Unlike many other enterprises it can not have small beginnings, but must start with a full force and be prepared to stand financial stress until circulation figures convince advertisers. It is impossible to set any accurate amount for the yearly cost of a newspaper. However, here are some figures, furnished by a newspaper executive, for an average sized metropolitan paper of 100,000 or more, daily circulation. White paper, \$500,000; city news department, \$150,000; cable news department, \$50,000; typesetting, \$150,000; press work and stereotyping, \$100,000; supplies, \$50,000; circulation department, \$150,000; executive heads, \$75,000; art department, \$60,000; business office, \$50,000—totaling more than \$1,500,000. According to a man formerly connected with the New York *Herald's* management, that paper's yearly expenses are approximately \$3,000,000.

A Catholic daily would probably cost less than half that amount. The only certain source of income would be the price paid by the reader for the paper, and this would just about pay for the white paper. To start a daily in New York would take, in cash or credit, about \$1,000,000 to buy the plant and as much more to assure the journal's continuance for a year.

Could such a sum be raised in the face of the ordinary needs of the Church and the exceptional demands of war time? Could it be secured without shackling the paper to some particular interest even in normal times? But, suppose the money was secured from an individual or syndicate and the paper could start with untrammelled management, what manner of publication should our Catholic daily be? There are several systems of journalism. Some publishers proceed upon the principle: "What God allows to happen I am willing to print." They hold that a newspaper should be a picture of life, showing its lights and shadows. Others believe that a newspaper should feature only those events that are ennobling and uplifting, suppressing or minimizing the others. If the newspaper were of the former sort, publishing murders, suicides, divorce cases, and so on, would it receive the support of the hierarchy? If the paper were of the latter sort, would the people buy it?

Now comes the crux of the whole situation. When one deals with the "Catholic public" he deals with a great conglomerate mass of humanity united by no social, racial or business ties and bound together only by the bond of religion; a multitude of cliques and circles and antagonistic nationalities. Catholics are not a class, not a social stratum, just "the people." How would a paper appeal to them?

One much-criticized newspaper sets out to appeal to this public. Its circulation is about 800,000 copies a day. Another New York afternoon paper selects its news and

rigidly excludes the sensational. Its circulation is less than 26,000. Of course, there is a middle ground, but these figures show what sort of a paper is interesting to the multitudes who should be reached by a Catholic daily. Nor will Catholics pay for any publication that does not interest them. Could a Catholic daily decorously be the kind of a paper its public likes to read?

Then comes politics. The horns of this dilemma are too apparent to need exposition.

Ordinarily the Catholic daily would have little to distinguish it in appearance from any other newspaper. Why? Because there would be only occasional need for crusades or exposures and there is very little real Catholic news. Every New York paper is anxious to print Catholic news, but the Church goes on her way with few changes and little commotion, while news generally means change or trouble. So the Catholic daily would directly compete with every other paper. It must be as newsy, as full of pictures, as sensational, in a sense, as the best—or worst, it is a matter of opinion—to hold its circulation. After all, the problem resolves itself, not into questions of sentiment or desirability, but into a practical business situation. This test must lead one, albeit reluctant, to but a single conclusion. A metropolitan Catholic daily under present conditions is utterly impracticable.

Then must all the enthusiasm, all the energy of those who have worked and thought on this matter be wasted? Not at all. Catholic criticism has an unfortunate tendency to be destructive rather than constructive. Why not try a new attitude? In every city there might be an active, energetic executive committee composed of the presidents of men's organizations—and women's, too, in States where women vote—that could speak and act authoritatively in matters where Catholics are concerned. From the city and town committees, county and State bodies could be drawn, alert groups with funds at their disposal. A trifling assessment would guarantee more than enough money. Instead of a Catholic daily, a Catholic vigilance committee. The papers would print all the news furnished as soon as the committee demonstrated that it really represented Catholic opinion.

Mendel Beilis is put on trial in a corner of Russia on a charge of ritual murder; protests go up from every part of the civilized world. Leo Frank, an obscure boy in the South, protests that he is persecuted for his race and religion; newspapers from California to Maine print pages about it.

In the meantime, while Catholics are picking each other to pieces and chasing rainbows, one State has passed a prohibition law that excludes even altar wines; then there is Mexico, not to mention the *Menace*. Nobody pays much attention, not because the press is antagonistic, but because there seems to be no organization that will impressively and persistently present the Catholic side.

While Catholics can not hope for racial cohesiveness,

solidarity is possible. All the elements for it are at hand; one-twentieth of the money required to start a newspaper would finance it. This is what is needed. And who knows but that an aroused Catholic sentiment might germinate a newspaper or vitalize an existing publication?

HORACE FOSTER.

Catholics' "Divided Allegiance"

ONE of the common objections made against the Catholic Church is that its members can not be loyal to their native land, the reason being the fact that they have a twofold allegiance, to their country and to the Church. A thousand times has this charge been proved to be false and groundless, both in theory and in practice. Cold, logical pages, blood-stained battle-fields, Iron Crosses, Victoria Crosses, Crosses of the Legion of Honor—all have demonstrated that the very contrary is true. Nevertheless the fiction has been repeated so often that in many minds it passes for fact; mud has been thrown so assiduously that some of it has stuck. The consequence is that well-meaning inquirers into the claims of the Church find themselves troubled and bewildered. Allegiance to the Pope of Rome looms up like some greedy monster that will demand such devotion for himself that there will be no room left for devotion to one's native land. The fighting lines in Europe are perhaps at the present moment the best possible refutation of this persistent myth. The Catholic death rolls give the lie direct to the old calumny. For those, however, who live in the United States there is a retort courteous of peculiar local force.

Of practically all the peoples of the world, our fellow-citizens have least reason to find a difficulty in our double allegiance to our country and to the Pope. They themselves are practising and professing a similar double allegiance every day of their lives, and are by no means at a loss to reconcile the twofold claims. How our non-Catholic friends would smile at our ignorance if we said that allegiance to their own particular State in any way interferes with their allegiance to the Federal Government at Washington!

The best Constitutional lawyers are at one in declaring that each of the forty-eight States is sovereign, supreme and absolute, and clothed with full authority within its own jurisdiction. Our Government does not consist of one State divided into forty-eight parts, but rather of forty-eight different States which in the matter of certain rights coalesce into one, with the purpose of having better provision made both for general rights and also for their own particular rights. All citizens, therefore, of the American Commonwealth have two distinct allegiances, namely, the one to the General Government, and the other to the Government of their own State. It is undeniable that Americans look to the Federal Government as the principal object of their loyalty, but those who are informed are all the time aware that their sub-

jection to the authority at Washington is restricted to a certain field, limited and marked out clearly by the Constitution.

Now this twofold subjection on the part of the citizen to State authority and to Federal authority presents a rather striking parallel to the Catholic's subjection to the authority of his native land and to the authority of the Church. In both cases the individual is a member of two societies, each distinct from the other, each possessed of its own independent legislative, executive and coercive power. Each derives its authority from God and imposes duties binding in conscience.

The parallel, of course, does not hold in all details. In the one case the authority is restricted to things that are merely temporal and civil and has no direct relation to things that are supernatural; in the other case the authority has for its end the supernatural interests of the individual and does not extend to what is purely temporal and civil; if it touches temporal and civil things at all it does so only when they have such an intimate connection with the end of the Church that they are either forbidden or commanded by the divine or natural law. This divergence, however, does not change the fact that in both cases there is a double allegiance, which is quite in accord with reason, and quite compatible with due subjection and whole-hearted loyalty to each separate authority.

The Catholic is no more hampered in his loyalty to his native land by his subjection to Rome than the citizen of New York is hampered in his loyalty to the State Government at Albany by his subjection to Washington. The spheres of civil and papal jurisdiction no more conflict than do the spheres of State and Federal jurisdiction. If at any time irreconcilable claims should arise, in one case no less than in the other the higher authority prevails. Such opposition, however, is not likely to occur, because the two authorities move in different planes. Indeed, there is much less probability of a clash taking place between the rights of Rome and the rights of Washington, than between the rights of Albany and the rights of Washington. The reason is clear. Roman authority extends only to matters that intimately concern faith and morals, about which secular authority has little, if any, concern; whereas both Albany and Washington deal with temporal and civil matters.

So far, indeed, is it from being a fact that loyalty to the Church interferes with obedience to the State, that the very contrary is true. Civil authority finds its strongest and most zealous ally in the authority of the Church. For whereas the modern State, in its enactments does not, as a rule, even pretend to impose any obligation in conscience, the Church goes much further, and imposes on all Catholics in the matter of lawful State commands that are not merely penal, an obligation in conscience, a duty that binds under pain of sin. She vindicates for the State the sublime function of voicing the will of God, and the consequent right of exacting, as a

strict moral obligation, submission and obedience in all things where there is no sin.

Nor does she leave her children in doubt as to the line of demarcation between her authority and that of the State. St. Thomas is only expressing her common teaching when he says (II Sent. D. 44, q. 2, a. 3, ad. 4): ". . . in matters that concern the salvation of the soul . . . the spiritual authority is to be obeyed rather than the secular. But in matters that concern the good of the State the secular authority is to be obeyed rather than the spiritual, according to St. Matthew xxii, 21." It is a striking fact, therefore, that the Church is more concerned for obedience to the State than the State is for herself. The State has always been jealous of ecclesiastical authority, the Church has never been jealous of the civil. If she has ever been jealous with regard to the State, it has been with a jealousy that was for and not against State rights. She has constantly menaced her children with the divine displeasure and her own, if they did not yield to their secular rulers the full measure of obedience to all lawful commands. Strange as it may seem, this has been her attitude from the beginning: it will be her attitude to the end.

J. HARDING FISHER, S.J.

Our First Constitutional Assembly

THE Constitutional Convention, which will assemble in Albany on April 6, is of supreme importance to every citizen of our great State. It is a constitutional means adopted to safeguard and reinforce the priceless heritage of liberties which are our protection and our glory. On the eve of this Convention, a study of the origin of our individual, civil and religious liberties will prove of interest and value. This study carries us back to the first Constitutional Convention and the first legislative assembly convened in the Province of New York. Its presiding officer and controlling genius was the Catholic, Thomas Dongan, Governor of the Province—a ruler who, for breadth of mind, wide sympathy and executive ability, stands far in advance of his times, and, measured by the system of government which he inaugurated, is one of the most attractive personages in American history.

By virtue of writs issued by Dongan, twenty-eight representatives from different parts of the Province met in Fort James on Manhattan Island, October 14, 1683. The session lasted three weeks. Fifteen Acts were passed. The most important were: "An Act entitled the Charter of Liberties"; "An Act to Divide this Province into Shires and Counties"; "An Act for the Naturalization of Foreigners"; "An Act to Settle Courts of Justice." After three readings each was approved by the Governor. Any one of these enactments would have made this assembly memorable in the civil history of New York. Together they reveal a deep appreciation of popular rights and consolidated the Province on a broad, sound basis of constitutional government. And these truths expressed in lofty, clear and eloquent language give to this assembly a leading position in the history of American institutions, so that they may be justly called the Magna Charta of American liberty, breathing a spirit and outlining a program which developed nearly one hundred years after into the Declaration of Independence. An analysis of some of the Assembly's enactments will make this clear:

(1) For the better establishing the Government of the Province of New York, and that justice and right may be equally done to all persons within the same,

Be it enacted that the supreme Legislative Authority under the Duke of York, the Lord Proprietor, shall forever be and reside in a Governour, Council and the people met in General Assembly.

In this province, for the first time in American history, was asserted the right of the people to share in their own government, a right which is the foundation of our political liberties. For this reason on March 31, 1685, the Board of Trade and Plantations vetoed the charter. Nevertheless the same words are incorporated by Governor Sloughter (1691) in the Bill of Rights, which is a word for word repetition of the Charter of Liberties, with the exception of the first and last paragraphs. In 1694 King William vetoed the Bill stating that it was not fitting for a subordinate assembly to declare what are its rights. While the vetoes may have had a technical legal value, they were never regarded by the people and the assemblies of the Province, as having any effect.

(2) That the exercise of the chief magistracy and administration of the Government shall be in the Governour assisted by a Council.

By this enactment the powers of the executive are outlined and distinguished from the legislative function. For after specifying the counties and the number of representatives to which each was entitled in subsequent assemblies, the charter states "that all bills agreed upon by the said representatives or the major part of them shall be presented unto the Governor and his council for their approbation and consent." All bills "so approved shall be esteemed the laws of the Province," until "they shall be repealed by the authority aforesaid i.e. the Governor, council and assembly, with the approbation of His Royal Highness, or expire by their own limitations."

Thus as the King of England had the right of legislation in conjunction with the Houses of Parliament, so the Governor is empowered to make laws with the consent of the council and the assembly. The great principle here expressed is the separation and mutual independence of the executive and the legislature. The idea though new in America, yet was an element of the English constitution fought for in the Petition of Right and in full operation under the Restoration. The Governor had a part in legislation by the power of veto and by acting with the cooperation of the council and the assembly. The assembly could not override the Governor's veto but could refuse to pass laws and thus block legislation. Notable instances of such action are had in the conduct of the assembly toward Governor Hunter in 1705 and Governor Clinton in 1741.

By the provision in the charter that the Governor should pass laws with the consent of the council, the legislative power had three vetoes. Not only the Governor and the assembly, but the council also had the power to stop legislation. The result was that the council was constituted a separate branch of the legislature. Thus in 1729 the Board of Trade directed Governor Cosby not to act as a member of the legislative council. Nearly fifty years before the War of Independence, the separation of the executive and the legislative functions in New York Province was complete and the legislature was made up of two distinct houses, the Council and Assembly. The principle was enunciated by Dongan and is so sound that it is the controlling idea of our own State and Federal Governments. Place the senate instead of the council and an elected governor instead of an appointed one, and New York State to-day is governed by the Charter of Liberties of 1683, with one addition only, namely, the power of the legislature to pass a measure over the Governor's veto by a two-third vote.

In regard to the character and privileges of the representatives, the Charter enacts that (3) "the said representatives may appoint their own time of meeting during their session and may adjourn the house from time to time," that they are "the sole judges of the qualifications of their own members, and likewise of all due elections, and may from time to time purge their house as they shall see occasion during the same session," that they "shall not be imprisoned or any ways molested" during the said session or whilst going or returning, "cases of high treason and felony only excepted."

By this provision the members of the assembly were granted the same rights and privileges accorded to the members of the British Parliament. This marks an innovation in American Colonial government. As late as 1669 the Assembly of Maryland was declared to be not like the House of Commons as to the rights and privileges of its members, but like the Common Council of London, and the members unlike the New York Assembly tamely submitted to this distinction. The supremacy of the people in matters of legislation through their representatives is specified by the words of the Charter on the subject of taxation:

No aid, tax, assessment, custom, loan, benevolence or imposition whatsoever, shall be made, assessed, imposed or levied within this province or their estates, under any manner of color or pretense, but by the act or consent of the Governour, Council and Representatives in General Assembly met and assembled.

Nearly one hundred years before the War of Independence the principle: "No taxation without representation," and the denial of the right of Parliament to tax the colony were solemnly made the law of the land. These enactments mark a startling innovation. In the "Frame of Government," drawn up by Pennsylvania, 1682, the right of Parliament to tax the colony is stated expressly. The principle of parliamentary supremacy—the only heritage left by Cromwell—was thus explicitly denied by Dongan, and its insistence by English rulers ultimately led to our independence as a nation.

Not only did Dongan separate the executive from the legislative function, he also provided for the independence of the judiciary. The Charter enacts the establishment of town and county courts, and for the Court of Oyer and Terminer, changed at the last Constitutional Convention, 1894, to the present Supreme Court. Trial by jury was established, the equality of citizens before the law was proclaimed and individual and civil liberties safeguarded. Finally in clear and ringing words the Charter proclaims the priceless right of religious liberty.

By enacting this form of government in the Assembly of 1683, Dongan lifted the Province from a voiceless dependency on the English crown to a constituency conscious of its power and determined to use it. He made the assembly a body coequal to and independent of the English Parliament. He formulated an English colonial policy far in advance of his time. He is the originator of the imperial idea. As a result of the wise legislation laid down and carried into effect by other colonial assemblies of New York, the transition from the government of the Province to the government of the State at the time of the War of Independence was easily and naturally brought about. The organic constitution remained the same, the changes were very few and were made for the new situation which confronted the Province after the peace of 1783. When English statesmen realized the mistake made, they took the constitution of Dongan for their colonies. To-day Canada, Australia and the Transvaal are governed on the lines laid down by the New York Assembly of 1683. Thus Dongan enunciated principles of government which on the one hand have developed into our own great common-

wealth, and on the other have made England the greatest colonial power in history.

In the history of a people, a convention like that of 1683 could assemble but once. It holds all that we glory in and enjoy as a sovereign State and a free people. In its light and with its spirit the coming Constitutional Convention will assemble. The purpose is not to enact anything new, in the sense that it will be a departure from the priceless heritage acquired through the action of a Catholic Governor, but to provide safeguards that the principles of individual civil and religious liberty so clearly laid down and marvelously framed into an organic whole by the first Constitutional Convention shall be preserved and shall hold sway in undiminished power and freedom.

JOHN J. DRISCOLL.

The Liturgy of Easter

BACK, far back, to the early days of the Church do the ceremonies of Holy Saturday carry us. To the time when the season of Lent was shortened to but a few days, and the first Mass of Easter was celebrated in the hours of darkness. The language of the ceremonies speaks of night, and the deacon, when he mounts the ambo to bless the Paschal candle, chants of the night:

This is the night wherein our fathers, the children of Israel, were led forth from Egypt, and passed dry-shod through the Red Sea. This is that night which, by a pillar of light, purged the darkness of sin. . . . This is the night in which the chains of death were shattered, and Christ rose victorious from Hell. . . .

And the great pillar of wax is set up, crowned with a golden flame, as in the days when the faithful watched throughout the night until the lighting of the lamps foretold the approaching dawn of the Resurrection.

As the watchers kept their vigil, and as the service of Holy Saturday proceeds, there begins a long journey through the centuries, a search to find the types which shadowed forth the Mystery of Easter morning. Far back to the misty recesses of antiquity, when Adam walked through the Garden of Eden, through the darkness of the days of Noë, accompanying with Abraham on the mountain of sacrifice, when he hesitated not to bind his only son on the altar until the voice of the angel stayed the hand that held the uplifted knife. The Red Sea is passed dry-shod, and in the distance thunders the rush of hoofs as the horsemen and chariots of Egypt press to their doom in the path of the sea. Through forty long years in the wilderness of Sinai, down through the Valley of Dry Bones with Ezechiel, and at last to the barbaric splendor of the court of Nabuchodonosor, to the heat of the fiery furnace, in the midst of which walked the Three Children, while with them walked one like to the Son of God.

The types and the shadows fulfil their part; and the witnesses of the new law usher in the dawn of the Gospel, as the watchers chant the Church's litany of her canonized saints. Again there is a long-drawn cry for mercy: *Kyrie eleison, Christe eleison, Kyrie eleison*, and from the organ there bursts a crash of melody and the bells peal out as the *Gloria in excelsis* is chanted. Penitential vestments are now laid aside, and the garments of joy put on; and at last, when the three-fold Alleluia echoes throughout the church, then is the joyful anticipation of Easter complete. The spell of Lent is broken, and the eternal spring-tide has once again come to give joy to the earth.

Resurrexi, et adhuc tecum sum: "I rose up and am still with thee." From the whole treasury of the Sacred Scriptures, this alone has the divine ingenuity of the Church chosen to make the whole wondering universe ring with the tidings of the Resurrection.

In the midst of all this joy that makes the morning stars

sing together in their courses, and the pillars of the earth to pulsate with the heavenly mirth of the spheres, solemn, sad-eyed skepticism wraps itself about with the wintry gloom that settled on a forlorn pagan world, and mumbles, as with the halting speech of toothless crones, of the goddess Eostre. Or else, blinking through the fogs that obscure its vision, it peers in a hopeless quest to light upon some remote spot in the past where haply its fading sight may be refreshed by a mirage of the myth of the sun-god Mithra: and deafened it can not hear, pealing through the centuries, the unquenchable voice of St. John Damascene:

'Tis the Spring of souls to-day;
Christ hath burst His prison,
And from three days' sleep in death
As a sun hath risen.

Contrasted with this unhappy solemnity of the skeptic is the happy mirth of the Church on this *festum festorum*. "I rose up and am still with thee, Alleluia; thou hast laid thy hand upon me, Alleluia, Alleluia; thy knowledge has become wonderful to me, Alleluia, Alleluia, Alleluia." The smile that nature wears in the spring sunshine falls short of the almost uncontainable sense of joyous happiness which is ours in the Church's liturgy for Easter. The dread night of the Passover, which led the ancient chosen people out into the night, out through darkness to freedom, gives place to the happy dawning which has come with the Resurrection. "Purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ our pasch is sacrificed. Therefore, let us feast, not with the old leaven, nor with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth. (I Cor. v. 1, 8.)

The *Gradual* of Easter Day is distinct from almost every other *Gradual* sung throughout the year. The words, taken from the Psalm: "This is the day which the Lord hath made: let us be glad and rejoice therein," are in themselves appropriate to the day. But in the chant there is a note as of singing for the sheer joy of singing, and the long-drawn *jubilate* prolong the sacred chant as the song of the bird is prolonged and flung up to the heavens above. To the *Gradual* and *Alleluia* follows the *Sequence*, one of the few remaining in the liturgy, a legacy from Wipo in eleventh century Burgundy:

To the Paschal Victim, Christians,
Offer ye grateful praises.

A Lamb the sheep hath ransom'd:
Christ, the holy and harmless,
Reconcileth sinners with the Father.

Death and Life for the mast'ry
Met in wond'rous encounter;
The Prince of life, who died, ever liveth.

Tell, Maries, pray, tell ye,
What in the way befell ye?

"I saw the Lord's three-day prison
Whence Jesus in triumph had arisen.

"Two angels by-standing,
The cloth and linen-banding.

"He's risen, my Hope and Glory;
To Galilee He go'th before ye."

Christ, we know, indeed is risen
From death's gloomy portal:
Have mercy, Victor-monarch immortal.

Stately and solemn, like the dance of the angels which the Blessed Angelico saw and painted, is the Gospel for Easter, on which the choir office for the day is founded. "The Angel of the Lord descended from heaven, and rolled back the stone, and sat upon it. Alleluia, Alleluia. . . . His countenance was like lightning, and his raiment white like snow. Alleluia, Alleluia. . . . And for fear of him the guards were terri-

fied, and became like dead men. Alleluia. . . ." The same thought is contained in the Offertory. "The earth trembled and was still, when God arose in judgment. Alleluia." So in her liturgy, in the sacred ceremonies and chant of Easter, the Church sets forth, as perfectly as human symbols can shadow the divine realities lying behind them, the holy joy that came into the world through the Resurrection of Jesus Christ from the dead.

Rejoice, ye heav'ns, and all therein,
And set the earth example:
God's mighty arm hath conquered sin;
His death on Death doth trample:
The first-begotten of the dead,
From hell's dark womb ascending,
The Saviour of the world, our Head,
Hath store of grace unbending,
To whom be glory! Amen.

HENRY C. WATTS.

Paris in War Time

IN a paper published in AMERICA six months ago, the "sobered" attitude of Paris at the beginning of the war was noted; eight months have now passed by since the call to arms made every Frenchman, between twenty and forty-five years of age, a soldier and, under somewhat different circumstances, Paris retains its aspect of dignified calmness.

The city is not empty, as it was in August and September, when the German armies were almost within sight; its people have returned; the schools and colleges have reopened, not without difficulty, many teachers having exchanged their books for the rifle. The big shops are, happily for the women they employ, carrying on their trade. Hampered at every turn, they endeavor, as far as circumstances will permit, to satisfy their clients. Only in the most fashionable quarters, the smartest dressmakers, tailors and jewelers that, in old days, were even more largely patronized by strangers than by the Parisians of Paris, keep their doors closed. There is no place in the Paris of to-day for superfluous finery and money is needed for more tragic purposes.

The better side of Paris was, in the past, ignored by many of its visitors, who easily expatiated on the frivolity and immorality of the French capital, without taking the trouble to discover if, below the show and froth, there was not an undercurrent of higher purposes and nobler aims. Now, this better side that our visitors had neither time nor inclination to examine, strikes even the casual observer.

The necessities and the suffering of the great war have called forth the latent generosity of the Parisians. It must be remembered that, although other nations engaged in the war have to endure pain and loss, France, in addition, has had thousands of helpless refugees from the northern provinces, now in German hands, thrown upon the charity of those whose homes are still standing. To these and other claims upon her pity, Paris has nobly responded. The three Societies of the French Red Cross, which have founded 1,561 hospitals for wounded soldiers throughout France, provide for three hundred hospitals in Paris alone. In addition to these, the British, Japanese and American Red Cross have hospitals that are perfectly appointed; indeed, the American ambulance at Neuilly is perhaps the most luxurious of the three.

But the wounded soldiers are not the only objects of compassion, though they appeal in a very special manner to the sympathy of the people. In many homes, the bread-winner is at the front and the *Comité du secours national* gives a regular stipend to the wives and children who are left at home. The Cardinal Archbishop of Paris figures with the leading public men on the committee and, after some confusion at the start, the organization has fallen into shape

and works regularly. Other charitable associations, the conferences of St. Vincent de Paul among others, distribute cooked food to families, who need it and, in the big buildings of the former seminary of St. Sulpice, are sheltered the unfortunate refugees from the northern provinces. The first friends of these hapless fugitives were the policemen of the quarter, who generously gave up 25 per cent. of their pay to befriend their countrymen. Other benefactors followed, and the homeless ones, who are chiefly women and children, have now the strict necessities of life, but alas no more! Another institution, born of the war, are the *ateliers* or work-meetings for young girls, whom the war has thrown out of employment. There are over five hundred of these *ateliers* in Paris at the present moment and those who have spent some days in company of these busy workers are qualified to praise the courage, patience and generosity of the *Parisienne* in time of war.

While women, bearing the greatest names of France, work day and night in the Red Cross hospitals, their humbler sisters knit and stitch. France has become a vast workshop; in the tram cars, in the trains, at home and abroad, the French woman of 1915 plies her needle unceasingly. She works for the soldiers, for the prisoners, for the refugees; fancy work is a thing of the past, good, solid, practical sewing or knitting is the order of the day.

The tragic aspects of the war are brought home to us at every turn by the number of women in deep mourning who are to be met with. They crowd the churches, where they learn to bear losses that, in many cases, overshadow more than one life, but their sorrow is unselfish and it pours itself out on others with marvelous generosity. It would seem as if these bereaved women had received from their loved ones the message that an only child, killed in the Argonne, sent to his mother: "I know that in losing me, you lose all your earthly happiness, but I beg of you to find comfort in helping others."

Brave, uncomplaining and generous is the Paris of to-day. Those who may have misjudged its people in the past, would, at the present moment, do them justice. The seeds of the religious revival were sown before the war, as those who see France from within can testify, but the perils and hardships of the great struggle have fanned the flame that was kindled by humble laborers, in the teeth of official opposition, during the last fifteen years.

Catholics abroad will tell us that our Government's attitude in religious matters has not been modified by the war; this is true, we admit the fact and we regret it but we, who live in France, know that her politicians do not, at the present moment, represent the real soul of the native. That soul is on the line of fire where our soldiers fight and our soldier-priests evangelize their comrades; it is also in the homes where our women, noble and plebeian, suffer, work and pray. When the war is over, the men who now represent the souls of the people, may have other tasks to accomplish at home. At the present crisis, while deploring the attitude of our politicians, the absence of an official representative at Rome and occasional injustices prompted by sectarianism, we recognize that these things must be dealt with later. At a moment when all the energies of the people are bent on the pressing duty in hand, we are content, gladly and gratefully, to recognize the advent of a new and better France, purified and elevated by pain.

B. DE COURSON.

A Happy Failure

THE "Grand Orient" in its diabolic zeal, and with the impulse to strike while the iron is hot, has ventured too far in its attempt to stir up insubordination among French

Catholics, and thus tear them away, if possible, from their loyalty to the Holy Father, thereby creating a "Gallican Church" similar to the "Anglican Church," and subject to the French Government. There seemed, a month ago, some chance to awaken sedition in minds strained almost to frenzy by race hatred.

Since that time many ecclesiastics of the Church in France as well as prominent laymen have come to Rome, and have seen the Holy Father. They have been obliged to recognize the firm and unswerving impartiality, which is the attitude, not of one man nor of one period, but is the position of the Church and of her Divine Master who ordained that the Gospel should be preached to all nations, that His Church might be *universal*; and who promised to be with her "all days even to the consummation of the world." A month ago, in France, the Holy Father's prayer for peace was confiscated by the French Government, until it was explained by Cardinal Amette as "meaning" to pray, not for peace alone, but for the victory of the Allies! Catholics were then permitted to repeat in the churches the Holy Father's beautiful prayer, which asks only for the Peace of God—that His will be done!

The anti-Christian Government selected this date, February 7th, to be also the "Feast of the Cannon of 75." "Medals" of this quick-firing instrument of carnage were sold in front of all the churches of Paris on that day, and worn by the congregation, while they knelt at prayer; beseeching peace from the merciful and Sacred Heart of Love for all mankind. That was a moment when the iron was hot; and the atheist Government struck its blow. The gates of hell seemed to shake the rock in France. It quivered with the shock. Here at the center, the Holy Father was besieged with warnings which were almost threats—that "the faith" was weakening in France, and there might be a direful falling away from the Church, if the Pope should not declare himself a political partizan! In spite of Cardinal Gasparri's repeated assertions that the Holy See must preserve an absolute neutrality, and in spite of the Holy Father's letters to Cardinal Mercier expressing the deepest sympathy for the suffering of Belgium, and horror at the cruelties of war—Catholics in France, in Belgium and in England continued to exclaim: "This is not enough, the Pope must go further!"

As a matter of course every anti-Catholic influence among the Allies seized upon this state of semi-insubordination, and tried to twist it into a hostile force which would swell the ranks of anti-clericalism.

It was at this moment, about three weeks ago, that the really Catholic element in France began to realize the danger and to measure the width and the depth of the abyss toward which the Grand Orient was bent upon dragging the Catholic Church in France in the hope of seeing it hurled over the edge, and lie broken and supine in the darkness, as the "French Church"—with altars desolate.

This revulsion began, as I have already said, about three weeks ago, when Mgr. Odelin, Vicar-General of Paris, after a visit to Rome, declared in an interview printed in a Paris paper: "One must not judge these affairs in Paris. Considered from the angle of the Eternal City, facts assume an aspect quite comprehensible." On the 18th of February, Mgr. Chapon, Bishop of Nice, on his return from Rome, gave an interview to the *Eclaireur de Nice* in which he explains the attitude of the Holy Father, declaring that the Pope has expressed all the personal sympathy that could be expected, and that his attitude as Sovereign Pontiff *must* be impartial.

The Roman organ of Freemasonry took up this interview and with its accustomed sneer, said that an anonymous "reader" had protested in the *Eclaireur de Nice* against the

bishop's explanation and quotes from his communication some "edifying" sentences of which this is an example: "The Pope has preferred to preserve a half-silence, confining himself to general reproofs, which have to be squeezed, like fruit, to extract any juice; and this, for fear of Germany!"

The Paris edition of the New York *Herald*, another anti-Catholic organ, in an effort to help, exclaims: "When peace is made, the French priests who have seen their brothers massacred, will observe with surprise that the Head of the Church has not uttered a single word of pity for them, and this will be the dawn of a new Gallicanism, which will correspond to a small schism!"

The French clergy have been aroused to a realization of this danger. All the discourses given in Lent are warning the people to be loyal to their Church, and at Notre Dame the Chanoine Lenfant, curé of Saint Antoine, has carefully explained to his hearers the attitude of the Holy Father, remarking significantly: "In short, those who blame the impartial position of the Pope are either the authors or the accomplices of an anti-clerical movement, and are disturbing the sacred unity of the Church." Let us hope then that for the present this scheme of the enemy has failed, but the Catholics of France are forewarned, and should be forearmed for the future. After the present political war is over, there will surely come the most deadly struggle for existence that the Church has ever known even in France.

French Catholics have submitted for twenty years to the most outrageous persecution. The foes of the Church still live, their hatred is manifest in every country of Europe. If, in France, during the battles that are raging, the serpent seems dormant, glutted with the spoils of exiled religious Orders, stolen churches and évêchés, and is now utilizing to the last drop of blood the patriotism of the faithful, their love for the France of glorious fame and a triumphant Church, the day of awakening will surely come, when the war is over; and we may hope and pray that the Catholics of France, reunited as they are in renewed fervor, will arise as one man to overcome the enemy at home, and bring forth a France regenerate. All the sufferings of to-day may then be counted as a wholesome adversity.

Rome, March 9, 1915.

CATHOLICUS.

COMMUNICATIONS

Stamps should be sent for the return of rejected manuscripts.

Whither Indeed?

To the Editor of AMERICA:

Like Mr. Woodlock, I was much taken by the article "Whither," in the March *Atlantic*. It is a keen indictment of the bankruptcy of science, that is of the mechanical theory of the universe, and at the same time a threnody on the loss to the world of the spiritual ideals which the "shadow of the crass materialism" of the hour have eclipsed in the souls of men. As Mr. Woodlock says, its anonymous author "utters some thoughts that deserve attention." But there are other thoughts which call for a critical consideration. Indeed, underlying his thesis is a radical fallacy, typical of the times and irritatingly in conflict with the admirable purpose of the writer. His brave challenge to the materialism of the hour and his gallant charge upon the breast works of the enemy we can not but applaud, but for that very reason we are doubly chagrined and startled to see him leave his own rear so deplorably exposed.

The fact is he surrenders the fundamentals upon which the fabric of his contention rests. While he would cling tenaciously to the old spiritualities, the loss of which he avers has profoundly impoverished modern life, he recklessly abandons the only po-

sitions which make those spiritualities secure. What avail to trumpet the failure of the materialistic philosophy, if the futilities of one's own are equally obvious? Deploring the methods of theologians in defending Christianity against the attacks of the materialists of the nineteenth century, the author makes the following startling declaration:

How greatly the defenders of the faith, in much of the warfare, have missed the issue! The time that has been lost, the good territory yielded in contesting the literal interpretations of Genesis, may well fill us with shame. If the story of the serpent of Eden must slip from dogma to myth, must faith in the unseen realities go? If our forefathers were wrong in linking the large faith of their spiritual lives indissolubly with the story of Adam and that of Jonah, we must discriminate where they failed to discriminate. . . . In the long quarrels over the husk, the kernel has too long slipped out of sight; essentials have gone with unessentials. We can no longer in good faith teach the young that the misfortunes of our present predicament may be traced to eating an apple.

Without stopping to determine some unwarrantable implications in the passage quoted, the heart of the matter is that our author totally abandons the doctrine of the fall of man, and this on the ground that materialistic science has disproved it. He adjures us to hold fast to the old spiritualities, while he relegates to the region of myths the primal spiritual fact (for spiritual facts are as real as material), upon which the whole of Christianity pivots. And he does this under the menace of a materialistic assumption, or, to put it bluntly, under the pressure of a materialistic bluff. The materialistic attitude, which he flouts and derides and deplores, is the very bogey which frightens him out of his boots at the first encounter. Materialism points its pistol (with a blank cartridge in it) and shouts "hands up," and up they go without so much as a murmur from our anxious defender of Christianity!

Here I may point out a psychological marvel typical of the modern temperament, *viz.*, a perfervid seriousness mixed with a persiflage in evading the vital issue. Our present predicament, our author states, can not be traced to eating an apple. Our present predicament, *i. e.*, the debased estate of man, is not bound up in the mere material fact of eating an apple; but it can be and is traced in the Christian catenation of truth linked with truth and fact with fact, to the formal act of the father of the race eating the forbidden fruit in defiance of the expressed prohibition of his God and Creator. The essence of that act was *sin*, and our "present predicament" is in fact and in truth traceable to that *original sin*. With this primal truth and fact is linked indissolubly the other sublime truth and fact, the incarnation of Jesus Christ and the redemption of man by the second Adam. To repudiate the first is to reject the latter. The author of "Whither?" admits his forefathers had "a profounder knowledge than ours of things spiritual." They had indeed, and for that reason they held fast to facts spiritual, for they realized that things spiritual were more than mere hypotheses, and in things visible were to be seen the things invisible. They refused to give up the spiritual facts for materialistic fancies, and their firm anchorage in the eternal spiritualities came from their sure faith in the verity of both the body and soul of the message delivered. To forswear the external facts of Christianity, under the supposition that you are thereby saving its soul, is like cutting a man's head off in order to save his humanity.

The reason of our author's ready surrender is not far to seek, for in spite of his repeatedly declared yearning for the old spiritualities, he is an out-and-out Modernist. What he wants is not the Christianity which so nobly inspired his forefathers and made them heroic in the battle of life, but a Neo-Christianity; not a return to the Revelation of Jesus Christ, but an interpretation of Christianity which will rid it of the old truths now in the discard of materialistic science. It is not the old wine in new

bottles that he longs for, but new wine in new bottles. Witness this statement of Modernism stripped to its lowest terms:

Myth could go, dogma itself could go, Christianity would still be. Milestones in the path of the human spirit, dogmas have done great service, but none have been great enough to express the potential greatness of the spiritual life of the human race. Greatly have they helped; at times they have greatly hindered. Seemingly necessary bulwarks in time of stress and siege, the human soul has lived on after their demolishing; the human spirit is greater than they.

This is Modernism as baldly stated as possible. Christianity is not the body of truths revealed by Jesus Christ and confided to the Church which He instituted in their integrity to mankind, but a subjective evolution out of human consciousness unfolding in the course of time, by which "the potential greatness of the spiritual life of the human race is gradually realized."

Passing over the complete misapprehension of what dogma really is in the Catholic sense, *viz.*, the authoritative definition of a true doctrine, the point to be noted is that our author has totally betrayed his own case. He has postulated the very creed he decries, "the dreary positivism of our day." He has swathed Christianity in the cerements of materialistic evolution. His constant clamor about spiritualities and his insistent denunciation of the body and the flesh are of no avail, for the value of their distinction is lost in his admitted acceptance of the evolutionary hypothesis by which Materialism would explain the universe. To apply the evolutionary hypothesis of Materialism to the spiritual life is to deny the spiritual quality. The author thus drags Christianity down to the level of the materialistic thumb-rule. The Materialist's retort to his plea for spiritualities is that what he calls spiritualities are nothing more than etherealized products of the evolutionary process, matter sublimated into dreams and myths to be distinguished from the grosser results only by the fact that they are spun out a little finer; in truth, nothing more than ultra-refined by-products of cosmic energies, iridescent cobwebs of the looms of time. His own appetite for righteousness is different in degree from the predatory hunger of the tiger, but not in kind. Come into my parlor says the spider to the fly, and the tragedy is closed.

We may indeed sympathize with our author in his protest against the Materialism of the hour. He is one struggling for better things and hoping for higher things in the gross miasma from the bogs and valleys of sense. But the way out is not over the treacherous quicksands of Modernism. Black is not white, and you do not make white whiter by mixing it with black. The way to defend Christianity is to defend it, Christianity with all that it means and implies. You can not pluck from the body of Catholic Truth, this or that doctrine, which may seem beautiful or consoling or helpful. Take all or leave all, for

Faith and unfaith can ne'er be equal powers,
Unfaith in aught is want of faith in all.

CONDÉ B. PALLEN.

The Extent of Bigotry

To the Editor of AMERICA:

In objecting to Father Bull's article on "A Ludicrous Anachronism," I made the statement: "The spirit of intolerant bigotry is as rife in our land to-day as ever in the history of the past." In spite of his reply I stand to my guns. He seems to take no notice of the distinction between the spirit of bigotry and the effects of bigotry. In "A Ludicrous Anachronism" bigotry and know-nothingism were identified. It was argued that because know-nothingism had had its fling and passed away, bigotry was also a thing of the past. The know-nothing movement was one branch of bigotry's tree. It has been lopped off. Therefore the spirit of bigotry has been destroyed root and branch. It seems Father Bull's *non sequitur* fits his own argument very neatly.

The view of bigotry expressed in the letter on the "Extent of Bigotry" (AMERICA, March 20) is too narrow. "A thing to be bigotry must injure Catholics as Catholics." In other words the writer wishes to make it a spirit which will conscientiously and wilfully wrong Catholics simply and solely because they are Catholics. This is a very extreme form of bigotry and if Father Bull would stand by such a definition I am afraid he would find it very difficult to prove that the American people, as a whole, or even a determining part of our nation, ever since the days of Washington, were bigoted. He admits implicitly that at one time the American people were bigoted, but surely he can not mean to say that by such a statement he would indict the majority of Americans as having persecuted Catholics simply and solely because they were Catholics.

The spirit of bigotry is one that enters into the very heart and soul of a man. It colors his views. It blinds him to all save his own side of a question. For years it may lie smouldering like ash-covered embers, but let a strong personality fan it into flame and see the results. Then like a ball of fire it consumes a man's better judgment. It hurries him on to words and actions which in calmer moments could have no place in his life. Under its influence fables, falsehoods, slanders, calumnies lose their malice. Such a man argues that there may be some little exaggeration in what he hears, but in the main, it is all too true. Add to these another very important factor, frequently lost sight of, and we have a pretty strong reason why we should not say bigotry is dead because it is not supremely alive. Mob psychology has something to do with anti-Catholic outbursts in their violent forms. You can not take as indicative of American thought in general what you find in the individuals as individuals. A person as an individual may think in one groove, but explain it how he will, some subtle change comes over him when he is one of a crowd. As a member of a mob he is swayed hither and thither at the will of a strong unscrupulous leader. The mob thinks not for itself. The demagogues shape its mind. This is as true to-day as it was sixty years ago. The gangs that formed throughout the country to play havoc on life and property were moved, not so much by an inborn hatred for Catholics as Catholics, as by the frenzied, diabolical speeches of a comparatively small number of violent agitators. To-day, given a sort of natural antipathy in the non-Catholic breast, let men of Tom Watson's or "Rev." Teddy Walker's stamp (and there are plenty of them) get a hearing with an American mob and see how much of a "Ludicrous Anachronism" is anti-Catholicism.

Proofs that the spirit of bigotry is very much alive in our country are sought. One need but take the Catholic weeklies or monthlies and read, not the words only, but the sense contained therein. To say nothing of the *Pilot* and other equally well-informed papers, AMERICA hardly slips a week without an open or an implied reference to some anti-Catholic outburst. In the issue of March 6 there are eight editorials. Three of them are directed against bigotry. A repetition of this occurs in the issue of March 20. These examples are taken at random. *Mutatis mutandis* the like may be found in other Catholic journals. There is hardly space to multiply instances of this nature, but can we for a moment imagine that Catholic editors are so hard pushed for matter that they must pad their columns with comments on the dead form, anti-Catholic prejudice?

In his letter of March 20 the writer "admits that bigotry is rising here and there in our country." What does he mean by "here and there"? To what, if not to an anti-Catholic spirit can he ascribe the developments in the present country-wide socialistic campaign? Socialists say they aim not at the Catholic Church. Their actions belie their words. Hidden hate is hate for all that. The socialists hate and will fight with newspapers and periodicals (which are certainly not a few) the Catholic Church because they recognize that while she remains in the trenches socialism has little hope of ultimate success. May be

some cause other than bigotry will explain the I. W. W. riots in our churches! What of the scurrilous pamphlets circulated in Massachusetts and New York to defeat Catholic candidates for the governorship of these States? If one of those candidates triumphed it was not owing to a lack of bigotry, but it was in spite of bigotry. The Reverend M. Kenny, in a very enlightening article published not long since in the *Catholic Mind*, has thrown some interesting flashes on the inside workings of Freemasonry. Anti-Catholicism has nothing to do with Masonic activities! Perish the thought! What is to be said of some of our Southern States? Mississippi, the Carolinas, Georgia are surely running pell-mell to impress upon the Catholic brow the kiss of peace! Arizona, with her laws virtually making the celebration of Mass a felony, is certainly wiping her pallid brow and raising her right hand aloft and murmuring, "Lord, deliver me from the sin of bigotry." The thousands of signatures to letters of protest which found their way into the White House when our President accepted an invitation to attend the Holy Sacrifice offered in thanksgiving to God for favors showered upon our country, were animated by the most uninterested patriotism!

A few more examples such as the Carnegie Foundation, the hue and cry raised that Catholics are trying to get control of our public schools if they but suggest that it is unfair to keep the knowledge of Christ from their children, the attacks on the habited Sisters in the Indian schools of the West, might give one pause when his optimism prompts him to indulge in the fond fancy that bigotry is a "Ludicrous Anachronism." It may be true that each one of these instances does not in itself suffice to prove widespread bigotry, but who will deny that when taken collectively they do suffice to make us at least question the assertion that anti-Catholicism has passed from American minds?

Are we Catholics to say that we are not persecuted simply because our churches are not burned, because our homes, our hospitals, our orphanages are not dynamited? Must we, forsooth, consider ourselves fortunate because we may venture abroad without the fear of returning with a cracked skull? Fair play! Is it fair play to make the Catholic Church a peg on which to hang the reels of ignominy and insult invented by diabolical brains? There are evils worse than clubs and guns and burning torches. Clubs and guns and burning torches were the weapons used sixty years ago. They failed. Anti-Catholicism has found new weapons. This is evident from what we have said. The spirit of bigotry may be dormant, but it is certainly not a bygone fad. A volcano to be a volcano need not be in constant eruption. Smoke and poisonous gases are enough to warn us of its danger. Perhaps in these United States, steadily broadening even to the verge of becoming a nation of divorced men and fatherless children, there is enough smoke to warn us that Catholicism and the principles for which she stands will not be safe from attack when they interfere with the views of those who are opposed to her.

New York.

L. RONALD.

To the Editor of AMERICA:

Did the writer of "A Ludicrous Anachronism" purpose to describe a *de facto* condition of affairs in our republic, or a condition of affairs much to be desired?

If the first, either the entire article is an abortive child of the pen, a misfit, a truly "Ludicrous Anachronism," or AMERICA and, with it the Catholic publications throughout the length and breadth of the land, are laboring under a great delusion, and their editors stand, as children, affrighted by some chimeric creation of their own fantasy. Briefly, one is forced to take sides, either with Father Bull's "Ludicrous Anachronism," or with the authoritative editors of AMERICA and the other Catholic periodicals. No one can hesitate in the choice.

But perhaps the writer's purpose in "A Ludicrous Anachronism"

was to describe the second member of my introductory disjunction. If so, his recent reply to Mr. Ronald was superfluous (being beside the question), or it may be he is prepared to uphold either side of the question—"Is Bigotry Rife in America?"

The readers of AMERICA will anxiously await the coming edition of the paper, where it is hoped Father Bull will prove the opposite of what most Catholics have always considered a fact.
New York. A. M. INZPEIGH.

Prohibition

To the Editor of AMERICA:

More power to the writers of the articles "Temperance Against Prohibition" in your esteemed review! They are on the right road. . . . Prohibition is *ineffective* against the evils of drunkenness. It is based upon the fallacy that not rational men, but irrational creatures, are responsible for the evils of our times. As a factor in morality, prohibition has proved a dismal failure everywhere. Federal statistics and court records show that, on the average and in proportion to population, there is more drunkenness, vice, crime, misdemeanor, poverty, divorce and insanity in dry territory than in wet territory. Maine with her sixty years of prohibition "blessings" has been marching at the head of the States with a high divorce rate. The Portland *Argus*, quoted by the Bangor *Daily News* for May 14, 1914, stated that, according to official reports, the number of arrests for drunkenness in "dry" Portland, Maine, during 1913, was over 4,000, or one arrest for this offence to every fifteen inhabitants. According to the *Daily News* for March 17, 1914, the number of arrests for drunkenness in Bangor, during 1913, was exactly 2,152, or one arrest for the same offence to every eleven inhabitants. The number of arrests for drunkenness was, therefore, a great deal larger in Portland and Bangor than in "wet" Pittsburgh. Out of thirty large cities in our country, extra dry Memphis, Tenn., had during nine years the highest murder rate, while human life was safest in extra-wet Milwaukee. This has been proved by the statistician Frederick Hoffman, in a recent issue of the *Spectator*.

There are many well-meaning people at the head of the prohibition movement. This does not prove that they are right. A man may champion an error with the same sincerity with which he defends a truth. The dry agitators obstinately confound the use with the abuse, temperance and total abstinence with prohibition, though all these conceptions are vitally different. Temperance means use in moderation, while prohibition is the forbidding by civil law of the manufacture, sale and use of alcoholic beverages. Total abstinence is the habitual and voluntary refraining from all intoxicating beverages. No priest who celebrates Mass can be a total abstainer. It is unfair to marshal the Fathers of the Third Plenary Council of Baltimore into the ranks of the prohibitionists. The Fathers called the liquor traffic *quæstus in se non illicitus*, a business which is in itself lawful. They warned against the *abuse* of the liquor traffic and against the evils resulting from the abuse. Let us stand for the strict regulation, not for the abolition, of the liquor traffic. The prohibition bugaboo has done more harm than good. Let us ship the water wagon back to Turkey!

Mannington, W. Va.

C. J. KLUSER.

To the Editor of AMERICA:

I have been reading with much interest the "Prohibition" articles that are appearing in your columns. No, not with interest. They are the same old articles that we are reading everywhere these days by the advocates of "moderate" drinking and "strict" regulation. These articles are written by the same class of people who were howling their heads off in the days before the Civil War about the immorality of abolition, the well-fed people who sit at their desks and spin theories, but who

know nothing about the real problems of life. They fear confiscation of saloon property, but they give never a thought to the confiscation of the wages of the poor fellows who have to run the gauntlet of the saloons on their way home from work every night. These hair-splitters are all wrought up over the fear that we may become a nation of drug fiends if our "light drinks" are taken away from us, and in the same breath they have the effrontery to refer to other people as "fanatics." My advice to them is to throw the statistics of the liquor dealers' associations into the waste basket and take a trip through the State of Kansas. Not a Pullman-car trip, but one that will take them among the people. Better still, let them visit the Catholic communities of the State, and if they can find a more contented people, I would like to hear from them. I never knew a man to go into Kansas with an open mind that didn't come out with his ideas against prohibition severely jolted.

For the past twelve years I have traveled the country from Indiana to Texas and from Texas to North Dakota, and I know something about wet and dry conditions from actual experience. I know the change for the better that has been wrought in many communities that have had the courage to introduce prohibition. The man who says that prohibition means drug fiends doesn't know the first thing about the subject from the practical standpoint. He is a mere spinner of theories, nothing else. Prohibition does inconvenience some people for a while—it usually rids a community of an element that can well be spared—but the good outweighs the inconvenience a hundred times over. Christianity bids the strong help the weak. The man who says he can leave drink alone without any trouble should leave it alone for the benefit of the weaker brother who can not. "Lead us not into temptation." But, then, we handle very few of our problems from a Christian standpoint.

It is all very well for the man who can take his drink at his club to tell us about the great moral issues at stake; but the fact remains that alcohol is made to be sold, and it is going to be sold, law or no law. In the meantime, while the doctors are splitting hairs, we are ruining young men and old men by the thousands. If the author of "Temperance against Prohibition" can show a wet city in the United States that has not an acute saloon problem, a city where alcohol is not either the dominant or a strong factor in politics, I would like to visit it. He can talk about "civil service" and "regulation" until "the cows come home." He might just as well talk about regulating the devil. So long as liquor is allowed to be sold, it will seep through any wall erected against it. Sisseton, S. D., conceived the idea, a few years ago, of a municipal saloon under the direct supervision of the authorities. Sisseton kept the saloon one year, then gave it up. For years we have been fed on the "regulation" of the "light wine" districts of Europe, but the war brought us the news that the wine-drinking Frenchman had gone to absinthe. Like all beer and light wine drinkers, he found he needed something stronger occasionally to get the "kick." And did not the Government of France give that "beverage" the Kansas treatment?

The intemperate drinker is not the only problem. The "moderate" drinker is a problem as well. There is not a moderate drinker of my acquaintance who can afford to spend \$100 a year for drink; yet that is only about twenty cents a day—a small amount for the average drinker. The men in ordinary circumstances who spend more than that are legion. And what is worse, the "moderate" drinker as a rule always has an ache of some kind or other. He is never just right. He must have his bracer in the morning; his cocktail for an appetizer; his crème de menthe for a settler; a drink of gin for his kidneys, and a night cap to induce sleep. Tell him that he is a drinker and he becomes indignant. He talks about "personal liberty" and "fanatics." In his estimation only "cranks" think that the liquor laws should be rigidly enforced. He can abstain whenever he wishes,

but when he wants a drink he should be able to get it. He blames everything under the sun when he is short of cash or not in fit condition; but he never blames the alcohol.

Now, I am no more in favor of prohibitory laws than any one else; but I am sick and tired of this eternal compromising with an evil that has touched too many families; an evil that has retarded the work of the Church in the United States more than any other thing. I have talked and worked for "regulation," but I am through with that. It looks nice on paper; but it's a fraud. The great majority of men would never think of taking a drink if it wasn't under their nose all the time; and that is the class of men who intend to get rid of alcohol. It is not the "fanatics"; it is not the "reformers." It is the men who know from actual experience what the evils of drink are. I do not think the religious element entered into the passage of the Arizona law. Lack of foresight brought on the quandary about the Mass. Mormon Utah is liable to do anything to other religions; but what that State does should not be held up as an example, any more than the action of the Arkansas legislature in passing a convent inspection bill should be held up as an example of what other States are going to do. Prohibition laws have been passed in fifteen or more other States, and Mass is being said legally in every one of them. Instead of acting as a brake on the wheel, we should see to it that our rights are properly safeguarded.

Christ, for some good reason of His own, blessed wine for the wedding guests; but the man who tries to reconcile liquor drinking as we know it to-day with that act of the Saviour's is hard put for excuses. The wine of Cana is not strong enough to flavor American alcohol.

Omaha.

J. J. FITZGERALD.

Catholics in the Y. M. C. A.

To the Editor of AMERICA:

The letter printed in your issue of March 27, replying to my article on "Catholics in the Y. M. C. A.," seems to have been written for the purpose of drawing attention away from the outstanding fact that the Y. M. C. A. is a Protestant religious organization which Catholics can not join without danger to their faith.

The papal encyclical which your correspondent quotes to bring confusion on my head allows freedom of opinion and practice only in matters outside faith and discipline. The Holy Father was not there giving Catholics permission to join Protestant religious organizations—not even tacit permission. There is no need for a special decree to tell Catholics that they must avoid such associations. The natural law itself forbids such an affiliation, to say nothing about the prohibition implied in the positive divine law.

Confusion in this matter arises chiefly from the fact that most Catholics do not realize that the Y. M. C. A. is really a religious organization. If your correspondent is able to disprove this contention, he can then with better grace defend Catholics who become members. He states that the Church permits membership in such associations provided there is no proximate danger to faith or morals. My article was written to prove that such danger exists. He does not, however, join issue on this point. It would be better for him to make some effort to prove that there is no danger to the faith of Catholics in joining the Y. M. C. A. before he assumes that he has the Pope on his side giving tacit permission.

I have been charged with having impeached the faith of Mr. McCloskey and his Catholic associates in the Y. M. C. A., and of having accused them of being disloyal Catholics. Actually I said that a Catholic who joins the Y. M. C. A., realizing that it is a Protestant religious organization which discriminates against him for being a Catholic, does so at a sacrifice of loyalty

and self-respect. Your correspondent has throughout his letter exaggerated the extension of this statement, and distorted it to bring it under the censure of the Holy Father's encyclical, which is directed against contentions of an entirely different kind and tenor.

"Stated universally," he writes, the chief argument would read: "No Catholic can be loyal to his faith and retain his self-respect who joins a voluntary organization or society from the higher offices of which Catholics are excluded." He then attempts to draw a parallel from the case of a Catholic who would become a British subject, "thus affiliating himself with a civil society whose chief ruler and other high functionaries can not be Catholics." I deny that he has correctly "stated universally" my chief argument. I state it thus: The Y. M. C. A. is a Protestant religious organization which discriminates against Catholics on religious grounds though admitting them to limited membership; it is dangerous to the faith of Catholics who join it because it practises religious liberalism and is not entirely free from proselyting influences; therefore no Catholic can become a member without a sacrifice of loyalty and self-respect. To prove that his following a parallel is really flying off on a tangent it is only necessary to point out that the Catholic who becomes a British subject joins, as your correspondent himself says, "a civil society whose chief ruler and high functionaries can not be Catholics"; and that the Catholic who joins the Y. M. C. A. joins a Protestant religious organization, which discriminates against him for being a Catholic, and enters into surroundings which are proximately dangerous to his faith.

The rest of his letter is taken up with showing that there is present need of a Catholic organization to do for Catholic young men what the Y. M. C. A. is doing for its members. I heartily agree with him in this, though I am not so ready as he is to lay the lack of such an organization to "some one's neglect, lack of foresight or indifference." I think the reasons for this lack were made sufficiently clear in the last paragraph of the article he has attacked.

The final sentence of this letter is as follows: "In keeping with her [the Church's] spirit and her express command the opponents of the Y. M. C. A. should confine themselves to criticism of that organization, and refrain from abusing or questioning the faith and loyalty of its Catholic members." I deny that it is in keeping with the spirit of the Church, or that she has given any command to attack the Y. M. C. A. Moreover, I am not an "opponent" of the Y. M. C. A. I do not blame the Y. M. C. A. for discriminating against Catholic members; I think it should exclude them altogether. I deny that I have abused or questioned the faith of its Catholic members. As to their loyalty, I have undoubtedly called that into question, but here I must be allowed to explain that by loyalty I mean that spirit that makes a young man stand by the Church, even to his own personal self-sacrifice, through thick and thin, for richer, for poorer, for better, for worse; which makes him disdain to accept gifts from the hands of representatives of a religion which was founded in rivalry and protest against her; which makes him no more eager to stand by her when she is the Bountiful Mother than when she is the Lady Poverty.

NELSON HUME.

To the Editor of AMERICA:

In perusing the columns of your valuable paper, I became interested in the article, "Catholics in the Y. M. C. A." It astonished me to see attached to the strong defence of the Y. M. C. A. the splendid Catholic name of Leo Paul McCloskey. To quote from his article: "Since I joined the association several years ago, I have not heard any talk about religion, except among the Catholics themselves."

In order to prove the statement that the Y. M. C. A. is sec-

tarian, I quote from the Brooklyn *Daily Eagle*, March 15, the following, which had the headline:

THE HARRIET JUDSON RECORD

Mrs. Edward Thomas tells what has been accomplished during the fifteen months that the Y. W. C. A. boarding house has been in existence. One of the greatest joys of the home is the recreation room. Here immediately after dinner each night a short vesper service is held. Attendance is optional. A goodly number of girls take part in the service, which is informal and very helpful. . . . After the devotional exercises the room is transferred into a veritable playroom.

It is a disgrace to our Catholicism to know that so many of our religion find their recreations among non-Catholics. I have had occasion several times to reprove some of my young and inexperienced pupils for joining this association and seeing no harm in it, and I agree with AMERICA in stating that a Catholic can not accept the terms of the Y. M. C. A. without sacrificing loyalty and self respect. Perhaps Leo Paul McCloskey did not quite mean all that he said.

Brooklyn, N. Y.

A CATHOLIC TEACHER.

Literature for Converts

To the Editor of AMERICA:

For the benefit of some of your readers who may be interested, will you kindly publish in your columns the address of the *Catholic Convert*, the new paper noticed recently in AMERICA? Also state where, in this country, the Caldey Benedictine quarterly, *Pax*, may be obtained.

Grand Rapids, Mich.

A. C. G.

[The *Catholic Convert* is published monthly by The Catholic Converts' League, 117 West 61st Street, New York City. *Pax*, the Caldey quarterly and other Caldey publications, may be ordered through Mr. H. C. Watts, 128 East 93rd Street, New York City.—Editor, AMERICA.]

For Protestants' Consideration

To the Editor of AMERICA:

With a few notable exceptions, this generation of Protestant ministers, it seems to me, are of no force in the cause of truth. With them should be included, I regret to say, most Protestant bishops and the editors of Protestant papers. I do not believe that any observant student of current topics, any believer in the duty and responsibilities of the Protestant clergy as the leaders of their people, will dispute the fact that the clergy of all denominations are expected not only to teach and defend truth but to attack error, wherever and whenever error violates the laws of God or man.

In the little city where I reside there are six Protestant ministers who have been, and I believe still are, weekly readers and subscribers to that filthy sheet which disgraces our State. I know, personally, of other Protestant clergymen, former residents of this place and many ministers in towns and cities of several States, who give that paper and those like it moral and financial support. Indeed if the statements printed in that sheet are true, there are thousands of ministers who read that paper and promote its circulation.

Good American Christians can not tolerate treason to God or country. But these sheets print charges, which, if true, would make many millions of American citizens appear as traitors to God and country. If this vast multitude are really traitors, however, is it not the duty of the Protestant clergy to denounce them with an authoritative voice from all the pulpits in the land? Are they doing so? No. We hear no

denunciations from these ministers. The reason is they must be fully aware that the charges made by the publications in question are false and malicious.

As Christian men, true Americans, as leaders of their people, are their voices raised in refuting the calumnies, or silencing the calumniators? For the most part, no. Therefore they ally themselves in a conspiracy of silence with the editors of the Protestant press. By their silence they fail in their duty as teachers and defenders of truth, as spiritual leaders of men and as patriots, for they do not instruct the gullible and bigoted members of their flocks regarding the calumnies written about the Catholic Church, its doctrines, discipline and members. In shirking their duty in this matter, and in supporting immoral, mendacious papers with money and patronage, are not these ministers proving themselves failures as shepherds of their flocks? By silence and consent they allow their congregations to violate God's commandment regarding their neighbor's fair name and they aid and abet those who defraud Catholics of the rights they should enjoy according to the Constitution of the United States.

What is the cause of this attitude? Is it crass ignorance or malice? Indifferent they certainly can not be, whether educated or not, after reading the obscenity and lies with which this kind of "literature" abounds. Both to the decent Protestant and to the indignant Catholic it is plain that the readers and supporters of such papers have prurient and perverted minds. Is the principle, "All ways of combating Romanism are fair," one they wish to add to the tenets of Protestantism? If so, the non-Catholic laity must assume the leadership of their leaders and standing beside fair-minded ministers like Dr. Gladden, put down this revived Know-nothingism.

Jackson, Mo.

M. D. COLLINS.

Why Prefer Catholic Colleges?

To the Editor of AMERICA:

My experience as a student at three different universities, and as a teacher at one university, all large and all non-Catholic, leads me to sound a warning against them. It was not, indeed, a rare thing in my own experience to hear freak doctrines launched forth from professorial chairs with all the dogmatic assurance of truth. A fling at Christianity here and a sneer at the Ancient Church there, contaminated the atmosphere in which thousands of young citizens were being trained. A professor may be an authority on bugs or on prehistoric oysters, but that gives no weight to his opinions on the problem of human existence, although many an unthinking student believes that it does. For solid undergraduate scholarship and sensible training of heart and mind, and as a preparation for good citizenship, I believe that in general Catholic colleges excel all others. One can feel sure that within their walls the students are not drinking in the pagan doctrines that pose under the name of "eugenics" or the citizenship-destroying teachings of socialism. Example and the force of personality are powerful aids in teaching. The small classes of Catholic colleges where the students are in intimate contact with godly self-sacrificing professors, men of high ideals and wide scholarship, are much more favorable for the promotion of good citizenship than are the crowded million-dollar laboratories of the large universities. In the latter, narrow-minded specialists often give to their subject an emphasis that is out of all proportion to the needs of the younger students. The large universities are valuable for post-graduate work along special lines, but as training places for undergraduate students, as mills for turning out solidly instructed citizens, they do not compare with Catholic colleges.

DOÑALD F. MACDONALD, LL.D.

Washington, D. C.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, APRIL 3, 1915

Entered as second-class matter, April 15, 1909, at the Post Office at New York, N. Y., under the act of March 3, 1879.

Published weekly by the America Press, New York.
President, RICHARD H. TIERNEY; Secretary, JOSEPH HUSSEIN;
Treasurer, JOHN D. WHEELER.

SUBSCRIPTIONS, POSTPAID:
United States, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00 (16s.)

Address:
THE AMERICA PRESS, 59 East 83d Street, New York City, N. Y., U. S. A.
CABLE ADDRESS: CATHREVIEW

Contributions for the Mexican fund may be sent direct to AMERICA.

Telegram from Mexico

March 27.

The battle of Matamoras about to begin. Judging from numbers and equipment it will be hard. Fifteen hundred refugees, mostly women and children, are crossing the border at Brownsville. Unknown numbers crossing at other places. I have been asked to help provide food, shelter and hospital supplies.

P. O. Box 28,

Elizabeth Hendrix.

Brownsville, Texas.

Black and White

AS colors they are not in themselves provocative of strife, and people may affect either or both without inciting hostility; but in the moral order it is otherwise. "He who is not with Me is against Me," said the Lord, and so, morally and religiously, the Blacks are waging incessant war against the Whites. Cain could not tolerate Abel's peaceful and virtuous ways, and so he killed him. Emphasizing the whiteness that should characterize His closest imitators, Christ invited them to leave all things—friends, family, worldly goods and ambitions—and follow Him. The Apostles and disciples did so, and forthwith the world ridiculed, ostracized, persecuted, banished, punished, imprisoned, and finally killed them, for the most part. So it has continued, according to the modes of time and place, even to our day: "If the world hate you, know ye, that it hated Me before you . . . because you are not of the world . . . therefore the world hateth you."

Hence we should not be surprised, nor greatly shocked, if the same world, even in this free land of ours, persists in persecuting the chosen ones of Christ, who have con-

secrated themselves to Him in poverty, chastity and obedience according to the inmost spirit of His law.

Consequent on the slanderous activities of the *Menace* and its kind, supported by more dangerous though less outspoken agencies, bills have been introduced into a number of our legislatures, providing that all convents, hospitals, schools, houses of reformation, and so on, shall be subject to inspection by sheriff, grand jury, or a certain number of citizens. The Arkansas legislature has achieved the distinction of passing such a measure, empowering any twenty of its citizens to inaugurate such an inquiry. Should the infamous measure go into effect any twenty bigots can, personally or by deputy, pry into, ransack and disorganize any Catholic convent, school, hospital, or home for the aged, deaf-mutes, infirm or orphans, by day or night, in this much-vaunted land of liberty. Of such laws a Commission appointed by Governor Ferguson, of Texas, where Catholics are a small minority, reports:

In this bill, as in its predecessors, is concealed the cloven hoof. To enact a law providing that upon the petition of twenty persons an inspection of reputable institutions could be made by County Commissioners would be bad *per se* and would introduce a principle and precedent in legislation that could but result in promiscuous meddling without providing a single safeguard to good society.

Reputable institutions, such as private hospitals, reformatory homes, convents, asylums, sectarian seminaries, etc., are subject to every kind of inspection that due regard for efficiency, cleanliness and sanitation could properly require or demand. But, aside from this fact, this particular bill is a veiled and unprovoked effort, whether wittingly or unwittingly, to encourage a vicious and unwarranted anti-Catholic sentiment in the American State. This republic was founded, in the wisdom of the fathers, upon the principle that America should forever remain a harbor of refuge for the oppressed of every land; the home and citadel of religious and political liberty, sustaining and perpetuating a Government where every citizen could worship God after the dictates of his own conscience and uninterruptedly enjoy the rights of property, religious and political freedom and the pursuit of happiness.

We respectfully recommend that the bill be not passed.

And AMERICA respectfully recommends that Catholics, as individuals or organizations, in city, State and nation, insist that in works of education and benevolence we, as well as all other citizens, shall be dealt with according to the spirit and the letter of the Constitution, and that those who openly or covertly oppose such action shall be branded as the fanatics that they are.

The "Catholic World's" Jubilee

TO start a Catholic monthly just as the Civil War came to a close was a bold undertaking. Money was scarce, Catholics were only one-fourth as numerous as they are to-day; they were not a reading people, and half-a-dozen magazines begun by Catholics had failed. Nevertheless, Father Isaac T. Hecker, the founder of the Paulists, had the splendid courage to issue in April, 1865, the first number of the *Catholic World*, and now

its fourth editor, Father John J. Burke, who came after Father Doyle, who was Father Hewit's successor, has brought out the six-hundredth issue of the famous periodical. From the sketches of the magazine's history that are published in this excellent Jubilee Number some idea may be had of how much the *Catholic World* has done during the past fifty years to promote the intellectual activity of American Catholics and to present attractively to unbelievers the claims of the Church. Among the 300 contributors of note whose names are mentioned can be found such valiant champions of the truth as Brownson, Shea, Hassard, Clarke and Miss Tinker, and it was in the pages of the *Catholic World* that the literary papers of Miss Repplier and Miss Guiney first appeared.

The Holy Father pays a well-merited tribute to our highly-valued contemporary, "which in fifty years of uninterrupted labor has accomplished a noble and holy apostolate in defence of the Church and of Christian civilization," and Cardinal Farley sends his warm congratulations to "one of the most valiant and most efficient defenders of Holy Church." AMERICA rejoices to echo these praises and sincerely hopes that the *Catholic World* may continue to achieve the lofty object Father Hecker had in founding the magazine, viz.: "To draw men by the capable, intelligent expression of Catholic truth; to make fairness and beauty of style an index of the fairness and beauty within; to show that Catholic truth illumines, fulfils all, and leads man to the supernatural life of Jesus Christ."

A Silly Protest

A VERY foolish petition was recently presented to King George of England by an association calling itself the "Protestant British-Israel League." A few paragraphs from the document will serve to show the extraordinary mentality of the petitioners:

Your petitioners humbly beg permission to draw your Majesty's gracious attention to the remarkable fact that in almost every instance concessions to Rome have been met by manifestations of divine displeasure, while opposition to Rome has been signalized by tokens of the Almighty's approval as follows:

The passing of the Home Rule Bill for Ireland was followed by the sinking of the Empress of Ireland. The Royal Assent to the Bill was followed by the sinking of the three cruisers, Hogue, Cressy and Aboukir. The despatch of Sir Henry Howard as your Majesty's Plenipotentiary to the Pope was followed by the bombardment of the Yorkshire coast. The reception of Sir Henry Howard by the Pope was followed by the sinking of the Formidable. The issue of the Government White Paper, to endeavor to justify the British Mission to the Vatican, was followed by the air raid on Yarmouth and King's Lynn.

Apart from the slur which the petitioners cast upon the thousands of British Catholics who are fighting their country's cause in the war and, apart from the misrepresentation of facts in implying "concessions to Rome," where none were made, stands out the plain historical

fact, that during the whole course of English history opposition to Rome was signalized by anything but blessings. There was no such poverty as that which occurred during the reigns of Henry VIII and Elizabeth. The reigns of Stephen, John, Henry III, and Edward II were periods of suffering under sovereigns who had put themselves into conflict with the Church. Moreover, the English kings who laid the foundations of their country's glory were not Protestants. Alfred the Great, who delivered England from the Danes, was a Catholic and went to Mass. Cnut was a Catholic; so, too, were Edward the Confessor, William the Conqueror, Richard I, Edward III, Henry VII; and when England had had enough of her violently sectarian Commonwealth she called to the throne of his fathers Charles II, who died a Catholic, though a penitent one.

The commercial prosperity which has fallen to England's lot since she identified herself with the revolt against the Church, is, so the Protestant British-Israelites would have us believe, under the special protection of a kind of British Protestant tribal deity:

On the other hand, the strong protest of the United Protestant Societies against the British Mission to the Pope—which was forwarded to the Prime Minister, to the Secretary of State for Foreign Affairs, to the leaders of the Opposition, and to the press—was followed by a signal proof of the divine approval in the British naval victory in the North Sea, and the sinking of the German Blücher.

For compound silliness the "Protestant British-Israel League" unquestionably bears away the palm. Truly may it be said that lack of a sense of humor is one of the notes of Protestantism.

Lessons in Decency

TWO cities have recently given the world lessons in decency; one is Boston, the other Philadelphia. The Mayor of the former city has put his foot down hard on bad plays. One of these corroded the heel of his boot, squirmed out, and fled to New York, where it is resting comfortably. The others are probably awaiting the rebuilding of Sodom and Gomorrah. Philadelphia, too, is astir in the cause of morality. There is a censorship for films there. That is galling to those who love gold more than souls, and they determined to abolish it. These traffickers in the temple did not reckon with their host, however. And a host it is, fifty thousand members of the Holy Name Union, pledged to honor God by thought and word and deed. They would have none of this renewed "attempt to make money at the expense of a community's morals." The lawmakers were made to realize this, too. The fearless and eloquent Bishop McCort left them in no doubt of it when he said: "This Society battled to secure these laws and will battle to maintain them. The minds of our children must not be left open once more to debauchery and demoralization."

Boston has given a lesson in decency; so has Philadel-

phia. Two, only? Yet, there are a few other cities in the United States. Is there no way of making them ring with those golden words: "The minds of our children must not be left open once more to debauchery and demoralization"? That sentence points the way to the reform of the world. It should resound in every nook and corner of the land.

The Cost of "Success"

To the Editor of AMERICA:

The enclosed "Success Club" literature is spreading among Catholics. It was sent to me because a Catholic woman enrolled me in the organization without my knowledge. She has been a member for some years, is a strong advocate of the "Club" and a firm believer in it. The dues are \$5.00 a year. AMERICA, I think, should pass judgment on this movement.

Brooklyn.

M. E. B.

WE wish to thank our correspondent for the very enjoyable quarter of an hour the perusal of the "Success Club" literature afforded. The author of the pamphlet, entitled "Instructions from the Success Club" is a subtle humorist who is literally turning his gift into gold. For it costs \$5.00 a year to belong to the organization, and the book on "The Law of Mentalism," which no self-respecting member will, of course, be without, can be had for the merely nominal price of \$2.25. That the sum is ridiculously low for so useful a volume is proved by the attestation of "Member No. 147,860," who found the book of "more value than anything I ever gave \$25.00 for." But let us have a taste of the humorist's quality: Every day this month at 1.00 p. m. and 8.00 p. m. members of the club who live in our eastern time belt are to repeat thrice these words of the "Harmony Key": "I will envy no man his good fortune but, instead, tell myself that what he has done is another proof of possibilities for myself." The directions continue:

You will then sincerely and earnestly think the following and repeat three times, slowly and earnestly: "Fellow members, I send to you the full strength of my mental influence, with the command that it create in you new hope, courage, and the power to overcome obstacles and attract to you the success you merit and desire." When you have finished sending out these thoughts, let your brain rest and become passive, so that the influence of the members may come to you. It will come as a feeling of lightness, and hope will spring up within you, and the world will look brighter. After each treatment you will possess new energy and strength and will start upon your work again with a feeling of pleasure and determination to rise to the top and be an honor to yourself and to those who are using their efforts to assist you.

As all the members of the "Success Club" throughout the world are supposed to use the foregoing formulas at the same moment, "the perfect unity of thought will bring all into perfect harmony"; hope, confidence and perseverance are instantly born in the minds of faithful members, and whatever they undertake has a brilliantly successful issue.

Marvelous as are the results guaranteed to follow the prescribed outlay of time and money on the part of the

Success Club's members, a much greater marvel is the spectacle of a Catholic woman, presumably with a head on her shoulders, becoming not only a firm believer in this new form of charlatanism, but even a zealous promoter of the fraud. Twenty minutes passed in prayer each day, she would probably consider wasted, and \$5.00 given every year to the St. Vincent de Paul Society, she would, perhaps, think foolishly squandered. She will solemnly observe, however, the "Law of Mentalism" and help enrich the canny founder of the Success Club. Plainly, the organization is a form of the "New Thought Movement," the wickedness and absurdity of which were exposed in our issue of December 26, 1914.

A Wretched Crime

CRIME is never a sign of respect for morality. Some Americans think it is; they punish a crime by committing a crime. That is bad enough; but worse yet, they reckon their hideous sin an act of virtue, thus putting the brand of inferior civilization on their community. Last year there were a number of such men; groups of them have a long list of lynchings to their credit. During the first seven months of the year there were three or four lynchings every month; during the last five months there were eight or nine. Tuskegee reports 52 such murders for the year; the *Chicago Tribune*, 54; the *Crisis*, 74. As usual, too, there were innocent men among the victims; but, then, blind passion seeks not justice, but blood, and blood it gets, and the blood is upon its head. For law and order are outraged, authority is flouted and God is scorned. What can come of such conditions? Not peace, surely; but race hatred and hard, brutalized hearts, fit for the consuming fire, far away from their victims, from those at least who were innocent. In the end the lyncher, not the lynched, may be the victim, and that for eternity.

Broad or Narrow?

A LEARNED professor of chemistry, explaining that iron became steel by being impregnated with carbon, went on to declare that a perfectly sharp razor would be one with a ridge of carbon atoms cresting its edge. Extravagant, you will say, though keen! But here is something more extravagant! There are people in this great world so narrow that if they walked on that razor they would not cut themselves. They have irons for feet, and the rest of their personality is in proportion. Is narrowness, then, so dread a vice as to strain thus the possibilities of hyperbole?

What is broadness? Broadness is an angel of the choir of freedom. The path of a bullet should be straight and narrow; the tracks of a street-car are straight and unyielding and offer no opportunity for meandering. Narrowness is a virtue in machinery. The broadness which induced a certain street-car driver to

turn off the tracks and let a load of hay pass has found few imitators in the city where this fact is related, or anywhere else. Animals are fixed in their ways by instinct and by training, and with them, too, narrowness is a virtue. Science and all well-established truth are and must be narrow. A broad geometrician, a broad chemist, or the like, is a misnomer. It is not a virtue to consider that the moon is made of green cheese, but it is very broad ignorance. Every one except skeptics, and their latest offspring, idealists, pragmatists and creative-evolutionists, every one holds that truth is definite, restricting, limited, narrow. You can not walk the line of truth with the uncertainty which characterized that Irish reveler who, in trying to make his native town, was more concerned, he said, with the width of the road than with its length. Broadness is a virtue where there is freedom to expand or contract. You can and ought to be broad where principles are not evident, where precepts are not clearly obligatory, where practice is not definitely prescribed.

Your theorist should be broad. He has indeed his answers to a certain problem, but until he knows his answer is right he is narrow if he imposes his theory tyrannically upon all. The narrow theorist is really the enemy of truth and of science. If he goes further and tries to answer all questions by his formula, then he becomes a faddist. If he is persistent and peculiar with his fad, then he will be said to be riding a hobby, and a hobby-horse is narrow longitudinally as well as latitudinally; it has the magnificent area of a point. Be broad in the matter of fads and fashions and fancies; be narrow if you have facts.

Broadness is a blend of humility, common-sense, unselfishness, magnanimity and sympathy. A man should not be broad on the Ten Commandments. They are clear, definite obligations. But if laws are narrow, love and mercy are broad, and no one should arrogate to himself the wisdom and power of Mount Sinai and hurl new tables of self-made laws at the heads of his neighbors. Spirit is broad, but flesh and appetite are narrow. Narrowness is short-sighted selfishness. To look for the trade-mark, "Made in Mylandia," may be good business, but it is not broadness if nationalism or sectionalism or localism or domesticism will allow one to approve of nothing unless it has "Made in Mylandia" stenciled upon it. Your clock may sometimes tick so loud at night that you imagine it is telling time for the antipodes, the solar apogee or stellar space. It isn't. See a neurologist.

Alas, during war-time, broadness is cribbed, cabined and confined. Acts, words, decisions, appreciations, tastes, go down into dark, cramped trenches. Standards and judgments are so narrow that pin-points afford ample space upon which to have them enjoy free exercise. Even Christianity with difficulty escapes the national brand. Some, no doubt, would be glad to haul down the Star of Bethlehem and confine its broad rays to one mountain or one city. Not, however, on Garizim of

Samaria, or in Jerusalem only are found adorers in spirit and truth. Let spirit and truth see to it that there be no blockade zone to the noble virtue of broadness, that even under martial law freedom shall still be free and Catholicism remain steadfastly Catholic.

LITERATURE

A Fallen Angel

WITH the exception of Tennyson, no English writer has lived to taste the rare kind of literary fame so long as Mr. Thomas Hardy. In the eighties Coventry Patmore referred to him in the *Fortnightly* as "our first English novelist." Tolstoy, in far-away Russia, looked upon him as England's greatest literary genius. Articles innumerable, accepting him as a classic, have been appearing in serious magazines for more than a generation. Poets especially, most exacting critics, have acknowledged his charm, from Lionel Johnson in the early nineties, who wrote his only book on Mr. Hardy, to Mr. Lascelle's Abercrombie, whose critical study, a portly volume, appeared about two years ago.

Mr. Hardy is now seventy-five years old; and neither an old man's desire for rest nor the comforts of life in his country seat, Max Gate, near Dorchester, the "Casterbridge" of his Wessex tales, have won him from strenuous literary activity. Apparently he does not believe that old age can find any solace in an idle and complacent retrospect over a career sprinkled plentifully with enviable successes. Starting life as an architect and antiquarian, he turned novelist; and without straying for experience or material beyond the single county of Dorset, a place of farms and sleepy old towns, he became in a few years the literary rival of such accomplished and cosmopolitan masters in fiction as Meredith and Henry James, outstripping them in popularity. Then, when life is supposed to be on the decline, Mr. Hardy, at the climax of his fame as a novelist, cast the instruments of his fine prose aside and said, "Go to! I will be a poet." For the last seventeen years it has been almost nothing but poetry at the rate of a volume every two or three years from "Wessex Poems" in 1898, down to the recently published "Satires of Circumstances." (Macmillan.)

This we believe, is an unparalleled phenomenon in literary history. It is most unusual for a man of sound judgment to take to the making of poems late in life; and the experiment is almost sure to be painful to beholders. Could it be that Coventry Patmore was unconsciously responsible for Mr. Hardy's bold departure from precedent? Far back in 1875 we find Patmore writing as follows to Mr. Hardy about one of the latter's recent novels: "I regretted at almost every page that such almost unequaled beauty and power should not have assured themselves the immortality which would have been confirmed upon them by the form of verse." Was a seed dropped here? The question may interest some future biographer of Mr. Hardy.

Viewing the matter solely as one of art, the change is to be regretted. Many will regard Patmore's suggestion as fruitful and unfortunate. It is not easy, however, to come to conclusions about Mr. Hardy's verse. Undoubtedly it has poetic excellence of a sort hard to define. It is rugged and rough, with little or no sense of word-magic or of the subtler functions of rhythmic phrase and cadence. But it is honest work, such as an able architect might be fancied to like as well as to turn out; not devoid of beauty and character. Still its beauty is not the natural flower of genius; it never triumphantly eludes the suspicion of being a forced growth. Mr. Hardy, poet, is like an awkward and clumsy athlete who surprises you by his success. He seems to win the prize from his competitors by making sheer will and muscle supply the deficiencies of natural grace and aptitude. One can not entirely get rid of the conviction that Mr. Hardy is a

poetic craftsman of originality and resource; at the same time one marvels that there should be a shred of such conviction.

But there is a more serious objection against the poetic art of Mr. Hardy than the doubtful genuineness of its outward expression, of its visible body. The spirit of his art, its vitality, its very breath, is diseased. If his unexpected and late appearance as a poet was remarkable, more remarkable still was his sudden revelation of himself, "in the middle of the journey of his life," not only as a Julian, who hated "the Galilean," but as a modern Lucretius, who delighted in public hurlings of defiance against God. Mr. Hardy's novels of the nineties are unequalled for their combination of artistic honesty and moral dishonesty. They are briefs against the Almighty. This is bad enough. But the wickedness is aggravated by the cunning tricks of a pettifogging lawyer who will allow no scruple to keep him from making his case more plausible. It is strange that no one has called attention to the sleight-of-hand chicanery in the moral argument of those books. The philosophy of Mr. Hardy's later novels has been carried over into his poetry and elaborated fully in his dramatic epic, "The Dynasts." It lifts its head in his recent volume and is a baleful presence.

Like most poetic expounders of anti-Christian philosophy, Mr. Hardy is shifty and difficult of definite classification in his beliefs. He is a monist, a Haeckel dressed up in art and emotion. He holds the universe to be the blind evolution of a primal un-intelligent Force: this world is an unfortunate place for a sensitive and aspiring human being, who is sure to be crushed and flattened by the steam-rollers of a supreme, unseeing Will.

Stand ye apostrophizing that
Which, working all, works but thereat
Like some sublime fermenting vat

Heaving throughout its vast content
With strenuously transmutive bent
Though of its aim unsentient?

This is intelligible, and we understand why Mr. Hardy is bitterly dissatisfied with such an arrangement of things. But what we do not understand at all is the strange fact that Mr. Hardy vents his bitterness in spiteful little outbursts against the Christian God, Whom he declares to be non-existent. Is he in the fearful spiritual condition of those whose lot is

Half the Devil's lot,
Trembling, but believing not?

Most of Mr. Hardy's satanic hatred expresses itself indirectly in harsh criticism of creation. Hence he is by sad eminence the Prince of Pessimists. In a poem of his latest volume, one who has just been buried, asks, "Who is digging on my grave?" Not her husband: he has already wedded another. Not her dearest kin: they regard flower-planting on a grave as foolish sentiment. It is her little dog.

Ah, yes! You dig upon my grave . . .
Why flashed it not on me
That one true heart was left behind!
What feeling do we ever find
To equal among human kind
A dog's fidelity!

In the next and concluding stanza we are informed that the dog was merely planting a bone for future emergencies! Mr. Hardy is never more gleeful or more enthusiastic in his work than when he is laying powder-trains to your gentler illusions. What a disagreeable old man he is!

And what a shocking old man! Like most popular writers, whose pleasure it is to drop what they fondly suppose to be scientific shrapnel upon our spiritual cathedrals, he betrays a mean fascination for sexual abnormalities. He likes to come back to and hover over bestial carrion. He is not erotic, but displays eroticism, and broken marriage vows interest him keenly. Chaucer and Dryden bemoaned in their late manhood

this sin of their passionate youth; in his old age Mr. Hardy revels in the sin. And yet we should not be surprised. Samuel Taylor Coleridge has told us: "The belief of a God and a future state (if a passive acquiescence may be flattered with the name of belief) does not always beget a good heart, but a good heart so naturally begets the belief that the very few exceptions must be regarded as strange anomalies from strange and unfortunate circumstances." Mr. Hardy's sneaping and snooping in the moral rubbish of life makes it difficult for us to include him with certainty among those exceptions; and we are sincerely sorry. For the "lord of the Wessex coast and all the lands thereby" had it in him to be an angel of light. "I would give my hand," Robert Louis Stevenson is quoted as saying, "to write like Hardy." Yet Stevenson's art bids fair to outlive Mr. Hardy's. So potent is the spirit-animating art.

JAMES J. DALY, S.J.

REVIEWS

A Playmate of Philip II. Being the History of Don Martin, of Aragon, Duke of Villahermosa, and of Doña Luisa de Borgia, His Wife. By LADY MORETON. With Seventeen Illustrations. New York: John Lane. \$3.00.

Lady Moreton, the translator of Padre Coloma's "Story of Don John of Austria," reviewed in AMERICA for May 31, 1913, has here done some original work in Spanish biography. For she found in the ancestral archives of the Villahermosas, "the first of the eight families of Aragon," material for an interesting life of Don Martin de Guereca y Aragón, Count of Ribagorza, Duke of Villahermosa. As he was one of the pages attending Charles the Fifth's little son, the subject of this biography can be safely styled, no doubt, "A Playmate of Philip II," but in after life, instead of being intimate, the two wrangled in the law courts over some property and the king signed the death warrant of Don Martin's son who had committed murder.

In 1542, when Don Martin was only sixteen, he was married to a lady twice his age, Doña Luisa Borgia, the austere sister of that Francis Borgia who made the "grand refusal" and died General of the Jesuits. The match proved happier, however, than was to be expected. Through the young duke was away from home a great deal on the king's business, the duchess, being a very capable woman, governed admirably, meanwhile, her husband's turbulent vassals and managed his estates with shrewdness. Indeed on returning home for good, after a five years' absence, Don Martin found everything in so satisfactory a condition that he urged Doña Luisa to continue her stewardship. She begged to be excused, however, saying, "God has made man and not woman head of the family." No suffragette, she! Doña Luisa also succeeded, apparently, in getting St. Ignatius to send her Jesuit brother to Saragossa, that she might consult him there about her progress in perfection.

When Prince Philip went to England in 1554 to marry Mary Tudor, Don Martin was in the royal suite. The duke writes with what emotion he saw the great kingdom restored to Catholic unity. But this reconciliation with Rome lasted, he notes, but a short time, owing "to the sins of the world and by the hidden judgments of God. The greatest pity. With my own eyes I saw the conversion and the whole ecclesiastical state change, and divine service restored, and fourteen heretics burned in London. All this was undone, as God did not give these princes children." Don Martin took part in Philip's campaigns in France and Flanders and through Lady Moreton's pages move many of the notables of those stirring times, such as Alva, Granvella, Perez, and Christina of Denmark.

Left a widower at thirty-three with six children, the Duke prudently married again, occupied himself with his "Dis-

courses" on Roman coins and antiquities, won the title, the "Philosopher of Aragon," died in 1581, and his shroud, as he desired, was a Cistercian habit. Don Martin's entire life, however, was not so edifying as his death, and Doña Luisa had her trials. But being both sensible and holy she removed her husband's temptations without losing his love. "A Playmate of Philip II" gives an interesting picture of the life led by the Spanish aristocracy of the sixteenth century.

W. D.

King Albert's Book. New York: Hearst's International Library Co. \$1.50.

Less than a year ago it was decided, beyond all uncertainty, by those who knew—and by a great many more who did not know—that the Catholic nation was decadent. Protestantism meant progress, and progress meant commercial prosperity. Then, all on the instant, there rang throughout the world the word "Belgium," and somehow since then accepted ideas have lost their value. Now Belgium was progressive, she was commercially prosperous, she was and is Catholic: that is, she lost everything that was counted worth having according to the standards of the every-day world, the Faith alone she has left. From all classes large sums of money have poured in to help Belgium in her need, and now there is presented to us a permanent memorial to Belgium and her gallant king in the form of "King Albert's Book." That the whole of the publishers' profits will go to the relief of the Belgians is the least of the reasons for buying the book, its value as literature but the smallest part of its intrinsic worth. To purchase the book is to be allowed to offer a tribute to this little stricken Catholic nation, to its homeless, landless, war-worn Catholic king; more royal in the day of his affliction than in the splendid robes of majesty.

This is the thought of those who have contributed to make the book. Their Eminences Cardinals Gibbons, Luçon, Amette and Bourne; statesmen like ex-President Taft, Sir Edward Grey and the Hon. Joseph Choate; authors like Mrs. Alice Meynell, M. René Bazin and Mr. Gilbert K. Chesterton; Catholics and non-Catholics from America, England, Ireland, Norway, Russia, Italy, France, Sweden, Poland, Holland, Spain, Japan and Denmark; artists, musicians, poets and dramatists have all counted it a privilege to lay of their best at the feet of Belgium; have, as with one accord, killed for ever the monstrous lie that the Catholic nation is decadent. In the years to come, when the last great war shall have become a memory, and the world shall enjoy the blessings of universal peace, "King Albert's Book" will keep fresh the remembrance of that noble king and of the loyalty of his people; and wherever the book shall be found, there also will be a permanent memorial of names and deeds "familiar on the lips as household words."

H. C. W.

Are We Ready? By H. D. WHEELER. Boston and New York: Houghton Mifflin Co. \$1.50.

This is a rapid-firing book, aimed with deadly accuracy at such pacifists and other un-Americans as are satisfied with the present military conditions of the United States. Shooting forth literary shrapnel in great variety and quantity, it will make pleasant reading, for readers who are outside the firing line—whether it compels conviction is another matter. Briefly, Mr. Wheeler demonstrates that our 90,000 soldiers, but half of whom are available for home service, and our scanty and inferior arms and ammunition, and our small and inefficient navy, are utterly inadequate to repel invasion by any first-class power. A million or half a million patriots could not spring to arms for they would have no arms to spring to, nor would they know how to handle them if they had. Our navy would be scattered, sunk or "bottled-up," and all our coast cities would be in the hands

of the enemy, and holocausts of patriots slaughtered before the rest could be trained and armed for effective resistance. Ex-Secretary of War Stimson and several military experts indorse this pessimistic estimate, and the proofs that much of our \$90,000,000 military expenditure is directed to "pork-barrel" purposes need no endorsement. Thomas Jefferson, W. H. Taft, General Wood and Woodrow Wilson are cited in support of the author's demand that we have more and better ships and guns and fighting men and military practice. For this purpose he would have us adopt "the German military idea" of citizen soldiers, "which is more democratic than ours," and abandon the merely professional system of Frederick the Great, which is now maintained only "by the British, ourselves and China, of the world's great nations." The extension of military camps to all educational institutions, and the coordination of an enlarged militia with the regular army, would supply the men and the training, while the Government should bend all its powers to provide an adequate reserve of guns, ammunition and supplies. **Strong in constructive and destructive analysis and written to be read, the book will serve a useful purpose in as far as it stimulates interest in the question of rational defence.**

M. K.

Angela's Business. By HENRY SYDNOR HARRISON. With Illustrations by FREDERIC R. GRUGER. Boston: Houghton, Mifflin Co. \$1.35.

Those who have enjoyed reading "Queed" and "V. V.'s Eyes," the excellent novels this painstaking author has written, will take up eagerly "Angela's Business." Charles King Garrott, the hero, is an unsuccessful novelist who fancies that he thoroughly understands Woman, both the Old and the New. But Angela Flower, a type of the first, and Mary Wing, representing the second, show him before the story ends that he has a vast deal to learn on the subject. Mr. Harrison's description of the Red-mantle Club and of Miss Hodger, "who admitted homes only as places to get into," is a delicious satire on "social workers," and Uncle Oliver's views on marriage are thoroughly orthodox, for he says:

When a woman jumps up and hits a crack at marriage, that the rest of us are sacrificin' ourselves to build up for the good of society, why, she's a bad woman, you can talk till you're black in the face, that had ought to be punished. Yes, and those that help her, they're lending encouragement to the enemies of the Republic, seems like, and they'd ought to be punished too.

Angela, who found being a good daughter and sister business enough for any woman, does not permit absorption in those duties to keep her from pursuing with a little Fordette the man she thinks would make a good husband, and Mary Wing, whom the reader may not like at first, turns out very "womanly" after all. Mr. Harrison's amusing sketch of the aspiring author is doubtless rich in autobiographical data.

W. D.

Just Stories. By GERTRUDE M. O'REILLY. New York: The Devin-Adair Co.

Read here, you heavy-hearted, and you will be "hanging your coat on a sunbeam" with a cry of delight and will sing songs to yourselves as sweet as a bird and run dancing into the air. And you, advancing and retreating army of commuters and travelers, if you begin these Irish tales with such exuberant joy, you will end by learning how to shorten the longest road. "These little stories," says the author, "give some little glimpse of Ireland to those who have not had the joy of looking on her face." The perfume of flowers and hues of the hills and music of the waters and the light of the fire, and Brideen and Johnneen and Micheen, with match-making and priests and peelers and old saints and modern sinners, they are all there. It is not "Just Stories," but "Just Ireland." It is too bad to have to choose where all is good, but if any one wants to know where to find laughs enough to carry him to the Pacific Exposition

while thinking he was crossing the street, let him read "The New Inkybator." In some dainty introduction verses, J. M. S. calls the book a "little whiff of country air." Whiff? Why, 'tis a gale of merry laughter, shot through, now and then, with a fine spray of tears. The greatest fault of this book is its length. It is entirely too short.

F. P. D.

BOOKS AND AUTHORS

February's six "best-sellers": "The Turmoil," "The Lone Star Ranger," "The Eyes of the World," "Mr. Grex of Monte Carlo," "The Patrol of the Sun Dance Trail," and "The Clarion," have already been noticed in AMERICA. Booth Tarkington's protest against materialism deserves its place at the head of the list; the besmirched "dime novel" that comes next will benefit nobody; the "persistent popularity" of "The Eyes of the World" begins to be amusing; and of the last three novels mentioned, "The Clarion" is the only one that rises above the commonplace.

Miss Georgina Pell Curtis, the editor of the "American Catholic Who's Who," which was published in 1911 has received from all parts of the country inquiries about a second edition. She regrets, however, that there is no prospect at present of bringing it out. Though the widely advertised first edition numbered but 2,500 copies, only some 1,500 copies were sold. The time and labor spent in compiling the book covered a period of over two years and the cost to both editor and publisher far exceeded any profit. If the Catholics of the United States had bought up the first edition, a second edition, with corrections, improvements and additions would have been possible. The editor would be only too glad to bring the book out every two years, but that is out of the question, for plainly there is no demand for the book.

Benziger Bros. have placed upon the market a medium-sized, 18mo edition of the "Breviarium Romanum." (Turonus, Typis A. Mame et Filiorum.) The Mame or Tours breviary has long been a favorite with many priests. The new edition is approved by the Sacred Congregation of Rites as conformable with the Roman *editio typica* of March 25, 1914. It is printed in neat, clear type, more attention having been given to spacing than to the largeness of the type itself. Completeness has always been the special aim of the editors of the Mame breviary and this virtue is not wanting here. References are as few as is practicable for the handy, portable size of the book. Thus the *responsoria* are given after the lessons of the nocturns where only a reference occurred before. The price of the breviary is \$9.75 and with a *proprium* added, \$10.75.

Harold Begbie, the zealous Protestant church worker, does not seem to have been just the man to write an "up-to-the-minute" sketch of "Kitchener, Organizer of Victory" (Houghton, \$1.25), that would please the "pro's." The author undertakes to discredit the popular legend of "the man who has made himself a machine," the general "who has no age but the prime of life, no body but one to carry his mind." Mr. Begbie maintains that Kitchener is no genius, and not at all bloodless; he is "a slow, thorough, painstaking, laborious and determined organizer." The author finds in England's Secretary of War, however, considerable "Prussianism" and offers as an example of it the answer Kitchener gave a young engineer who had done incredible things to have a bridge finished on the day the General desired:

At the moment when Kitchener arrived the engineer had everything ready for the inspection. His eyes shining with pleasure, his face wet with perspiration, his hands still

grimaced with the anxious work of last touches, he advanced to Kitchener, saluted, and said, with a smile: "Well, Sir, we've just managed to do it in time." The only answer he received, the dreadful eyes fixed upon him, the voice cold with authority, was this: "Yes, but you ought not to appear before me unshaved."

Eight portraits illustrate Mr. Begbie's "popular" account of Kitchener's military career.

Let no one take up Edward P. Buffet's "The Layman Revato" (The Author, Bergen Avenue, Jersey City) in order to while away the time. The thoughtful student will be interested by the wealth of learning brought to bear upon the imagined mental processes of the hero. "Revato" is conceived to be under contrary influences, Buddhistic and Hellenistic, three centuries before Christ, in the land of the sacred stream of Ganges. He is strongly Buddhistic in temperament, but boldly ventures into the realm of Hellenistic philosophy. His mind has been trained to lead the will in the strong traces of restraint; he cuts the traces and gives free fling to the will to follow the emotions. The writer would have done a better work, if all his erudition had been expended upon a scientific study of the Buddhistic mind of the period. As things are here presented to the reader, they are a veritable tangle of ideas; Buddhistic, Hellenistic, Christian. Needless to say, only a neo-Buddhist will admit the ideas of "Revato."

"The World Crisis and the Way to Peace" (Putnam, \$0.75) by E. Ellsworth Shumaker, Ph.D., is an impassioned plea to Americans to bring about a cessation of hostilities. The recipe suggested is this: Appropriate \$20,000,000 for Red Cross work; secure a month's truce; through the "Church Universal" pray unceasingly to God; appeal to the mothers of the world; call a counsel of neutral nations. But if these measures prove ineffective, the author would have us send half the United States navy to the North Sea! "The Origins of the War" (Putnam, \$1.00) by J. Holland Rose, Litt.D., is another book on what is now a well-worn subject. Under the captions: "Anglo-German Rivalry (1875-1888)," "The Kaiser," "Germany's World-Policy," "Morocco," "The Bagdad Railway," "Alsace-Lorraine," "The Eastern Question (1908-1913)," "The Crisis of 1914," "The Rupture," the author traces from an Englishman's view-point, the course of the political developments out of which the present conflict has arisen.

In "A History of the Commandments of the Church" (Herder, \$1.50), Father A. Villien, of the Catholic University of Paris, has written a valuable book. Beginning from Apostolic times, he shows the origin and growth of the different precepts that we find to-day in the catechism of Pius X grouped under five heads. The first complete catalogue of these Church laws he assigns to the fifteenth century, but the obligation of assisting at Sunday Mass was acknowledged certainly as early as the fourth century. The author's method of treating his subject is never to build on conjecture, but to prove all his statements by such reliable documents as pastorals addressed to clergy and laity, decrees of councils and the writings of the churchmen of the period in question. The moralist and canonist, as well as the ecclesiastical student, will find in this book stores of valuable information regarding the Church's laws.

"The Columbiad," by William H. Sheran (J. M. Dent & Sons, London, 1s., 6d.), is a poem in six books of heroic verse. Some good descriptive passages mark the work, and a great deal of prosaic narrative, too. On the whole the epic effort is weak. There is a lack of unity, and the reader is left at

the end of the poem with America undiscovered and Columbus still at sea. How this tribute to the great Genoese will make his deeds more real to the youth of America and England, as the author hopes, is not at all clear. The book is dedicated to the Knights and admirers of Columbus throughout the world.—"Stories for Carmencita" (Brooklyn Eagle Press) were written in Spanish by Salvador Calderon for his little daughter, and translated by A. G. Gahan in the hope of the book's reaching other little children here in America. "Your mother who dwells in heaven and in my heart wished me to write this book for you," is the author's very simple introduction. In their original Spanish setting the stories may read simply enough, but certainly for American children many a phrase in the English version will prove puzzling. The translator has held too much to the Spanish idiom.

The Merrymount Press of Boston, has issued Pico della Mirandola's "A Platonick Discourse Upon Love" (\$3.00). The format of the book leaves nothing to be desired, paper, print, binding, being in exquisite taste. The contents of the volume constitute an interesting literary curiosity for the enjoyment of the more scholarly. Even these will find in the book much that is puzzling, a great deal that is outworn and some few false notions which are now experiencing a renaissance in literature and philosophy.

"Chemistry of Common Things" (Allyn & Bacon, \$1.50), will be especially welcomed by those who have to train their pupils to meet the Regents' requirements. When the book's authors, several years ago, framed the syllabus in chemistry for New York State, they found few, if any, elementary chemistries that contained all the information that the syllabus called for. Hence they set to work and produced "First Principles of Chemistry" to meet the want. The present book may be regarded as a supplement to the former volume although it can itself be used as a text-book in elementary chemistry. There are two parts to the book; in the first will be found some of the things common to all elementary chemistries, but with additions on topics of practical interest, chief among them, the chapter on food-values. The second part gives the book its distinctive feature, for here has been gathered a wealth of information in interesting chapters on the chemistry of most of the substances which make up our every-day industrial and technical life. Lime, cement, iron, steel, paints, oils, dyes and textile materials, to say nothing of such processes as cooking, adulteration of food, bread, butter and cheese-making, cleaning and laundering, all find a place in this "Chemistry of Common Things."

BOOKS RECEIVED

Richard G. Badger, Boston:

Within the Cloister's Shade. By Hamilton Schuyler.

Dodd, Mead & Co., New York:

Bramble-Bees and Others. By Henri Fabre. \$1.50.

Harper & Bros., New York:

When A Man Comes to Himself. By Woodrow Wilson. \$0.50; Victors of Peace. By F. J. Gould. \$0.75; A Dealer in Empire. By Amelia Josephine Burr. \$1.25.

Hearst's International Library:

King Albert's Book. \$1.50.

Houghton, Mifflin Co., Boston:

The Secret of an Empress. By Countess Zanardi Landi. \$4.00; Criticisms of Life. By Horace J. Bridges. \$1.50.

M. H. Gill & Son, Ltd., Dublin:

The Epistles of St. Paul to the Corinthians. By Rev. Joseph MacRory, D.D. 7s. 6d.

P. J. Kenedy & Sons, New York:

The Official Catholic Directory for 1915. Complete Edition. Paper, \$2.50.

Longmans, Green & Co., New York:

Works of the Abbé Constant Fournier. The Christ the Son of God. 2 Vols. \$2.50; St. Peter and the First Years of Captivity. \$1.25; St. John and the Close of the Apostolic Age. \$1.25; St. Paul and His Missions. \$1.25; The Last Years of St. Paul. \$1.25.

EDUCATION

From Sixty to Six Hundred

THIS is a story of growth; an exemplification in miniature of the Gospel mustard seed which, from a tiny seed almost invisible, came to be a shelter for a great family of the sky's winged throng. In our narrative, the hearts of little children are the field, the word of God is the seed, the ministry of devoted catechists is the sower, and the St. Ambrose Sunday School with its roll of six hundred child enthusiasts, developed from a tiny nucleus of sixty, is the grown and sheltering tree.

THE FIELD

St. Ambrose parish is in the southwest corner of St. Louis, and comprises a slightly elevated section of territory, locally known as "Dago Hill." A combination of natural landscape features and industrial activities isolates this area from the rest of residential St. Louis and, as the nickname indicates, it is inhabited almost exclusively by Italians. The colony numbers about five thousand souls. The men are chiefly employed in the clay mines, and brick, tile and terra cotta factories which hem in the settlement. Several hundred women and girls work in a neighboring tobacco factory, close to the "Hill," and a very few go down into the city for employment.

The religious care of this settlement is in charge of a zealous Italian priest, Father Carotti. Finding himself overtaxed by a multitude of obligations, some years ago he asked the theological students of St. Louis University to come to his aid by organizing and conducting a Sunday school for the children, and the Sunday school is now in its tenth year. The beginning gave but feeble promise of success. The word Sunday school had no attraction for the children. Many of the parents who were urged from the altar to send their little ones disregarded the admonition, and of course the many other parents who were not at Mass to hear the announcement were still more indifferent. To get the children for instruction was clearly an important problem to be solved.

THE METHOD

A simple expedient for gathering a large crowd of children in a district of the poor is to dispense, with a liberal hand, pretty pictures and other attractive gifts. However this method of securing an audience, whose continued attendance and attention will depend largely upon the character of the purchase price offered, is of very doubtful value to the end and purpose of a Catholic Sunday school. It creates an entirely wrong attitude of mind in the children. They come to think that they are doing a favor to the priest or their teacher by taking an interest in the learning of their catechism, attendance at Mass and religious matters generally.

The founders of the work on "Dago Hill" did not desire any such dubious success. They deliberately abstained from coaxing the little ones to come to Sunday school. They chose rather to await with patience the growth that would result from the influence of their work upon the few who were faithful in attending from the start. They strove first to instill into the boys and girls a sense of genuine personal responsibility in the matter of religious knowledge and observance, and then to interest them in an apostolic way in their fellows. This may seem a pretentious undertaking, but experience in this instance, as in many another, has proved that the apostolic capabilities of little children far surpass the expectations of their elders. No effort was made to excuse the obvious religious neglect so prevalent among their adult relatives and friends. The teachers referred to this sad neglect often and pointedly because of its danger to the little ones as a perennial scandal. They were told that they should work to free their parents and friends from this great

misfortune, just as they would labor night and day to relieve them of some mortal malady.

THE HARVEST

The expedient worked admirably. The original half hundred little ones began gradually to bring in recruits, who in turn became workers; and at the end of the first year the Sunday school claimed seventy-five or eighty thoroughly interested adherents, unwilling to miss Mass, because that would displease their Father in heaven; pleased to learn more about His plans for their happiness; anxious to win back to the practice of Catholicism their grown-up relatives and to enlist their youthful fellows in the ranks of the Sunday school.

Growth in numbers continued to be slow for several years, but the interest and regularity of those who came, and the notable improvement in their ways, was a surety all sufficient that permanent good was being effected; and one could look with confidence for that larger growth that would bring under the school's influence the several hundred little ones whom the sad circumstance of parental carelessness left without proper religious instruction.

The decrees of the late Holy Father on early and frequent Communion, not only made possible more effective work among the children, but gave a wonderful acceleration to the Sunday school's growth in numbers. The spectacle of the little ones crowding the Communion railing Sunday after Sunday caused pronounced wonderment in their grown-up brethren, and the resulting inquiries led to a new and more general interest in the school. Many hitherto apathetic adults began to send the little ones, and the increasing crowd of children trooping gayly to and from the church every Sunday afternoon could not escape the notice of even the most indifferent. Several years ago it became necessary to enlarge the staff of teachers, and requests were made to various sodality organizations in the city to send catechists. The response was generous, and at the present time our six hundred children are taught by forty catechists.

INCIDENTAL RESULTS

The policy, originally adopted, of developing loyalty from within, rather than purchasing it by presents, has never been abandoned; and the test of experiment has only accentuated its wisdom. It is a rule of the Sunday school that presents, of any sort, may be given but three times a year, Christmas, Easter and June, at the close of school. At these times only simple inexpensive gifts are allowed. One evidence of the children's enthusiasm for their Sunday school is their manifest reluctance to have a Sunday drop out, even at Christmas or Easter time. During the vacation season classes are not conducted, but last summer one of the catechists announced that he would visit the "Hill" on the Sunday before the First Friday to remind the children of their Communion day. To the catechist's glad surprise nearly four hundred boys and girls gathered at the church to meet him.

The children show great reverence for their teachers, and as is natural, become much attached to them. No small amount of the good accomplished is the result of the informal association of teachers and pupils before and after class. The candid and unceremonious friendship of these men and women, who come a great distance at considerable inconvenience simply to assist the little Italians, is a powerful influence for the elevation of children's ideals.

The Sunday school has exerted, moreover, notable influence in revivifying religious practical piety in the adult portion of the settlement. This result is evidenced both by a better attendance at divine service, and an increased frequentation of the sacraments. At the Christmas and Easter seasons especially, the little ones are urged to pray and plot to bring some negligent adult to Mass and the sacraments. Their happy narratives of

success are as consoling as the necessity for their special endeavors is pathetic.

FUTURE WORKERS

One of the most consoling evidences of good wrought by the school, is the fact that among those who have graduated from the classes of instruction, many are willing and anxious to help in the work of teaching. At present more than a dozen young ladies of the settlement itself are conducting prayer classes. This personal prominence enlarges the influence of their every-day example, and gives them a consciousness of spiritual dignity and responsibility that is at once a strong protection, and a guarantee of continued fidelity.

WILLIAM H. AGNEW, S.J.

SOCIOLOGY

A Grim Fairy Tale

MRS. JEREMIAS TENEMENT was suffering from a bad attack of nerves. A few weeks back, she would have called it "feeling all washed out." But she had lately discovered her nerves at the personal hygiene class in the Sweetness and Light Center, and the discovery had been epoch-making for the Tenement family.

"Is it nerves again?" queried the master of the house.

"It is," snapped Mrs. Tenement. "The ladies at the Center say I need rest."

"You might begin with your tongue," suggested her lord, whose eyes sometimes belied his meek mouth.

Mrs. Tenement's sense of humor was more than feminine. So she hurried on.

"I need rest and a change of point of view. That's what the ladies say. I should be interesting myself in the great world around me, helping to make it brighter and better. Them's their very words. I should be allowed to take my mind off my own narrow spear—sphere—and find recreation in doing good to others."

A SOCIOLOGIZED FAMILY

Mr. Tenement's retentive memory recalled two facts: first, that he was listening to that identical speech for the third time; and second, that he cherished an emphatic grudge against the Sweetness and Light Center. To begin with, it was non-sectarian, whatever that might be, and as Mr. Tenement put it, not his kind at all, at all. Besides, he was just a bit weary of the endless quotations from Mrs. Mansion and her Center, used by Mrs. Tenement who belonged to the Hygiene Class; by Maggie, his eldest, who belonged to the Domestic Science Circle; by Mike, who was a leader on the basketball squad; by Paul, Will and Bertie, who made paper futilities in the kindergarten, and by Henry who was occasionally loaned to the Day Nursery. Hence the oft-repeated complaint of Mrs. Tenement gave impetus to his cerebrations, for suddenly a smile wrinkled his sun-scorched face:

"'Tis rest and change you need, sure enough, and a chance to make your fellow-man better. Then why not take 'em all in to-day? Visit your Mrs. Mansion." Mr. Tenement scowled momentarily, as he recalled how she had referred to him as a "specimen." "Ask her how she lives. That'll be a change for you. Give her some tips on how to raise her children; you've got four more than she. Find out if she goes to church regular, and if she says her prayers. 'Tis only fair, I say, to make some return for the intrust she's been takin' in us."

INVESTIGATING THE RICH

Mrs. Mansion was just finishing a paragraph in her new book, descriptive of the life of the denizens of McAvoy flats, and the self-sacrificing efforts of the wealthy to bring some culture into their lives, when the maid entered.

"Didn't I tell you that I could not see any one?" snapped the advocate of sweetness and light. "I am busy now and have no time—"

The heavy curtains parted and Mrs. Tenement bobbed into the room. Her smile would have gone straight to the heart of an iceberg.

"Forgive me for intruding upon your labors," she said in a tone perfectly imitative of Mrs. Mansion's "sociological voice," "but I could not resist the temptation to drop in. Tell me, how are you getting along?"

Before the astonished Mrs. Mansion could find breath to utter the thoughts that surged within her the phonograph continued:

"You know, I am so interested in the housing of the rich. One must have recreation and a change of point of view, and mine is doing good to others."

"Mrs. Tenement," began the astonished Mrs. Mansion, and her voice made one think of reindeer bells clinking over deserts of snow, "this is quite too much—"

"Not at all," interrupted her vocal counterpart, using expressions that rang familiar. "I enjoy it; it's a real pleasure. Besides"—and here Mrs. Tenement wore her own personality for a moment—"you told us at the Center to seek rest and a change of atmosphere and a chance to make the world better and brighter. So my man said, since you was always so interested in us, I ought to stop in and do something for you."

Mrs. Mansion reached faintly for something that was not there. Her smelling-salts, perhaps.

MAKING HOME COMFORTABLE

"Now this is a very nice room, so bright and cheery; but I don't like the way it's furnished. If I might suggest, them curtains is too heavy; they gather dust and dust is bad for the lungs. I learned that in the household class. Beautiful and useful; them's the qualities the teacher in the art class said everything should have. And these here chairs ain't exactly what you'd call comfortable. Have things comfortable, Mrs. Mansion, so that your old man will come to love his home, and won't—"

A generous application of smelling-salts had revived partly, Mrs. Mansion's stunned senses. Her teeth chattered after a manner which one might deem menacing.

"Why, what's the matter? I thought you'd like me to make suggestions. I wasn't put out when you said horrid things about our wax fruit and the plush sofa. Be sweet and cheery. And how's the little ones?"

Mrs. Mansion's hand was reaching wildly for the bell, but it paused in mid-air, as Mrs. Tenement leaned forward in her chair, and in a hoarse whisper asked:

"It ain't really true that you let a hired girl look after 'em? You do? Well, believe me, Mrs. Mansion, and I've got six of my own, no hired girl can take care of 'em right. They're always thinking about some feller or other, and goodness only knows when the baby's due to fall into the kitchen stove. And children will play in the kitchen."

"Have you come here with the express purpose of insulting me?" Mrs. Mansion's tone was an uncertain blend of hysteria, indignation and tears. She had met her match, a woman who could out-talk her. Waterloo seemed near.

SUGGESTIONS ON RELIGION

"Why, no. But I thought a few pointers would make you brighter and better. There should be contact between the upper and the lower classes. That's what you told us. By the way, do you go to Mass regular?"

"Mass! Are you mad?"

"Well, of course, that's a sensitive point," soothed Mrs. Tenement. "Still, when a person hasn't been going to church, some

friend ought to speak to her. Really, you ought to go to church. Your home would be happier, your children better cared for—"

Mrs. Mansion's hand had found the bell.

"Anne, show this woman to the door."

Mrs. Tenement's form grew suddenly limp.

"Why, Mrs. Mansion, you ain't really huffed, are you?"

AS THE OTHER HALF VIEWS IT

The volume of Mrs. Mansion's eloquence flung itself at the defenceless intruder. "In all my life I have never seen such unblushing impertinence. To invade my house unasked, to criticize the style of my furniture and appointments, to tell me how my children shall be reared, to pass slighting comments on my husband and, most of all, to trifle with my religion, is an impudence I had not deemed even possible. Woman, leave my house as quickly as you can."

Mrs. Tenement's dumpy little figure stiffened with something of real dignity. When she spoke it was not with the strange blending of Mrs. Mansion's personality, but with all the force of her own honest soul.

"Oh, then, it is really a matter of a point of view. When you come to my house, without so much as 'by your leave,' make nasty remarks about my furniture, put foolish ideas into my children's heads, teach me to make dishes when I haven't the money to buy the stuff that goes into them, call my husband a specimen and say things that ain't true about my Church, that's sociology. But when I do the same to you, it's just impertinence. Maybe there's a difference, but somehow, it's mighty hard to see. I'm going, Mrs. Mansion, but what you said about me, is true of you, too. Me and my man and my children ain't like a bunch of animals for you and your kind to look over and study, and our flat ain't a zoo where you can come and take a morning off."

PA'S PLUSH SOFA

Mrs. Tenement was unwontedly silent that evening. She seemed to have forgotten that she had nerves. But when Mr. Tenement came home, she said in an audible whisper to Maggie, the eldest: "Go out to the woodshed and get Pa's plush sofa. He'll be wantin' it when he smokes his pipe after supper."

And Mr. Tenement, after supper, reclining on the restored plush sofa, winked a long, satisfied wink. He had done a good day's work.

DANIEL A. LORD, S.J.

NOTE AND COMMENT

According to statistics prepared in the State of Massachusetts, since 1880 private institutions in that State have received the sum of \$16,508,029.19 from the appropriations of the legislature. Of this sum the House of the Good Shepherd received \$9,000; the House of the Guardian Angel \$2,208.54; Carney Hospital \$30,000 which, together with some lesser appropriations, makes the total amount received by Catholic institutions \$52,000. This total appropriation covering a term of thirty-five years averages under \$1,500 yearly from the public treasury for Catholic charitable works, yet even so paltry a sum was sufficient to raise the ire of certain New Englanders, who surged into the Boston State House recently to support an amendment which would prohibit all appropriations, save under conditions both impertinent and inquisitorial.

Every now and then for the past three or four weeks certain New York papers have given space to hysterical letters in defence of an unfortunate but sinful woman who topped an unholy life by the murder of her children. The woman's plight is sad, no doubt, but adultery and murder are scarcely worthy of passionate rhetoric, however illogical. As for the "mere man" in the

case: the world were better without him. The clamor against the District Attorney, Martin by name, who is determined to prosecute the criminals, is scandalous. Happily this public official appears to scorn attempts at intimidation. His ideals are high, his courage superb; both bespeak a man of lofty soul who knows his duty and dares do it. The community at large is indebted to him for his determination to make the aforesaid crimes costly and unpleasant proceedings. Should he succeed in carrying his resolve into effect, he will be reviled, but not by any one with civic pride and a sense of decency. All such will hail him as a benefactor and envy him his suffering in the cause of righteousness.

John Burroughs is not a physicist nor a chemist nor a biologist nor a philosopher, but just a plain, blunt man, with a love for squirrels and birds and other interesting creatures. He is at home with them, and writes delightfully about them. He is not at home with chemistry, nor with atoms either. Nevertheless he writes about them, not delightfully, however. In the current *Yale Review*, he says:

Chemistry is all-potent. . . . a chemical mixture introduces an element of magic (!). No conjurer can approach such a transformation as that of oxygen and hydrogen gases into water. The miracle of turning water into wine is tame by comparison. . . . Truly chemistry works wonders; it is almost omnipotent. . . . It is such progress as this that leads some men of science to believe that the creation of life itself is within the reach of chemistry. I do not believe that any occult or transcendental principle bars the way, but that some unknown and perhaps unknowable condition does, as mysterious and unrepeatable as that which separates our mental life from our physical. The transmission of the physical into the psychical takes place; but the secret of it we do not know.

The amiable but unscientific Mr. Pecksniff, in his extreme youth, believed that pickled onions grew on trees: there is nothing, therefore, to prevent another amiable, unscientific man, even though he be very old, from believing that the creation of life is within the reach of chemistry, after he has formulated the dogma that chemistry is magical and all potent. "I believe in omnipotent chemistry," is Mr. Burroughs' creed. That is theological, and so science and theology are reconciled by five words, theology, of course, undergoing partial destruction in the process. And yet he is not sure of his creed. In one sentence his chemistry is all potent, in another almost omnipotent. Contradictories are reconciled here. No wonder that, in the amiable gentleman's view, "the miracle of turning water into wine," a fact above and beyond the supremest reaches of the natural law, is "tame in comparison" with the transformation of oxygen and hydrogen into water, a natural process subject to known laws. It is worthy of note, too, that Mr. Burroughs, according to his habit, speculates in uncertain tones for a page or more, and then from the purest kind of uncertain speculation jumps by one sentence into this absolute certitude: "The transmutation of the physical into the psychical takes place." There you have it, light from smoke. So science is made from contradictions and hazy speculation. And this from a review bearing the name of a great university!

Of late literature has been pouring in upon us from the Philippines. The story is as usual, sad neglect on the part of Catholics, shameless calumny on the part of a certain type of Protestant missionaries. Judging from reports at hand, one Hanna has the reputation of being a very apostle of untruth. On the occasion of the celebration in thanksgiving for the restoration of the Jesuits he wrote in his paper:

Last week here in Vigan the Jesuits celebrated the centenary of the permission granted them to live here in the Philippines, because they had been banished. Bishop Hurth did not take part in the celebration because he belongs to a

different sect from the Fathers. Recently the Mexican government also expelled the Jesuits from Mexico.

Another paper *Aguipadamag*, whatever that means, after calling Hanna a "bold liar," proceeds to expose his shameless chicanery. The *Philippine Observer*, a Protestant magazine with a Methodist ring about it, reeks with wretched calumnies against the Church. Thus is the pure gospel spread among the simple people. AMERICA'S views about this matter coincide with those expressed by one Dr. W. T. Phillips, evidently a parson:

Probably the meanest type of Christianity I have ever come across in the world is what I found at several points in the Orient, where missionaries of certain American sects, avoiding the difficulties of pioneer work among the heathen, have planted themselves in the midst of converts of older missions, and have undertaken to proselyte them for their particular tenets concerning immersion or some other peculiar sectarian distinction. Envied by all the opportunities of the non-Catholic world, and with their smallness rebuked by the presence of a great need, they yet do not hesitate to wean away from another missionary the fruit of many years of labor, all for the sake of some shibboleth. They call this foreign missions; instead it is one of the worst forms of domestic sectarianism transplanted to a foreign shore.

The "meanest type of Christianity" is progressing in the Philippines, because the apostles of untruth are more alert than the apostles of truth.

If reports be true, the Chancellor of the University of Kansas is apt to find himself in a quandary. Allowing for one or two statements with which we do not agree, he has given public expression to a very Catholic doctrine, a dangerous proceeding in these piping days of anti-Catholic agitation. He says:

The war has shown that culture can not be depended upon as the sole basis of civilization. We believed intellectual development made men good, that schools and colleges and the spread of culture were all that was necessary. The smoking ruins of many cities and the terrible carnage of the Marne and the Aisne show how false is this assumption. . . . Christianity must end its divisions so it may speak with unity and authority, it must become a governing force in our economic and political system. . . . A united Christianity can end war. If Christianity had remained without division and there was one universal church then the head of the church whatever his office or title could have prevented the great war.

Precisely. There is a universal Church; many a time its head prevented war; his title is Pope; his office is Bishop of the Universal Church. All men are called by Christ to enter that Church, so that there will be but one fold and one Shepherd—one Lord, one faith, one baptism.

Catholic readers of the New York *Sun* must have enjoyed keenly the sound drubbing that paper recently gave the Rev. Dr. Randolph Harrison McKim, who in a "private" letter practically accused the *Sun* of being subsidized by the Kaiser. "Is this the same Dr. McKim who spoke in favor of the *Menace* and against the protest of the Catholics who wished it excluded from the mails?" asks a correspondent of the *Sun*.

His attitude on that occasion was that he upheld the freedom of the press. He would wish no interference with such papers which systematically slander the Catholic Church, would give them all license, and yet he attacks the *Sun* for publishing Von Bernhardi's article, not confining its columns to articles from friends of the Allies, thus proving itself broad-minded by giving both sides of the war argument.

It is plain that Dr. McKim believes that the press should be perfectly free to attack causes and institutions that he detests but those he favors should of course be protected by a rigid censorship.